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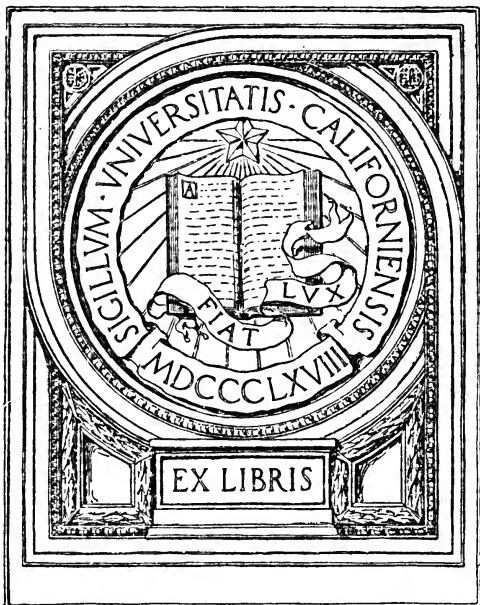


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Analytical Outline *of* Applied Psychology

as given by

Harriet L. McCollum



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UNIV. OF
CALIFORNIA

LESSON No. 1

INTER-RELATION OF SOUL, MIND AND BODY

The object of this course of instructions is to learn the law of human life from every standpoint, physical, mental, moral, temperamental, psychic and spiritual. I shall attempt to show you the effect of the mind upon the body, the body upon the mind, and how the particular temperament of each individual determines his life, his health, his thought, feeling, emotions,—the reaction which the world gives toward him in a social and business way; showing how all this determines the events of his life, its quality; length, and his final destiny.

Heretofore man has not studied man. We have been in an age of mechanical and educational specialists. We know but little of the physical law of life, and practically none of the mental law. The nineteenth century specialized on man's environment and has well nigh revolutionized it. The twentieth century bids fair to be given over to the study of human life itself.

Man's personality constantly functions on three planes, physical, mental and spiritual. Man's accumulated personality is builded by three laws,—they are: heredity, pre-natal culture and post natal experience, including child training, education and life's experience. The modification which these three laws have made upon your personality up to this minute determines the character of your personality.

Analysis:

A knowledge of heredity will ultimately convince the world of the folly of allowing the hopelessly diseased or defective, feeble minded, insane and criminal classes to reproduce their kind. A knowledge of the pre-natal law will convince us that no prospective mother should be subject to physical strain, hard work, mental strain, anxiety,—but that she should be protected and surrounded with everything lovely and beautiful and provided with proper mental exercise. We shall ultimately realize that if it be impossible for the individual to make this environment, then the state should provide it for her.

A knowledge of psychology as it applies to the child mind will enable parents to train their children in such a way that they shall grow up strong and healthy in body, with sound, balanced,

well unfolded minds,—strong, unified, crystallized personalities,—which will enable them to meet the world successfully.

A knowledge of applied psychology will teach people how to associate with each other without friction; enable each individual to see life from other people's point of view; overcome worry, fear, anxiety; avoid anger, jealousy and all negative and destructive emotions; in short, to control the action of the consciousness and feel as one should feel, and only so, regardless of the nature of events in life as they come and go: in short, to be healthy, happy and successful.

A knowledge of psychology will revolutionize our ideas of juvenile government, criminal law, sociology and our political and economic condition. We will realize that jails where the old time criminal is associated with young boys,—the murderer, the horse thief, the pervert, ex-convict and drunk, associating with the first-time offender,—is only a breeding ground for the hardened criminal, and a school of crime.

A knowledge of psychology will enable each individual to overcome his own particular difficulties and view himself and all individuals in their true relationship to society. The quality of the sum-total of the individuals equals the quality of society at large. I deem it necessary to educate the individual to solve the problems of society.

This course of instructions embodies only demonstrable facts and repeatable phenomena. It does not include the principles of religion. It does not deal primarily with heredity and pre-natal culture from the viewpoint of eliminating the unfit, although I recognize the value of such consideration. The purpose of this course is to enable you to overcome your particular unfitness, no matter what its nature may be, physical, mental or moral.

Your physical ailment may be acute or chronic; your mental difficulty may be a decrease in mental powers—poor memory, lack of comprehension, want of clear, concise thought. This may take the forms of worry, hurry, fear unsteadiness,—and lack of purpose, consistent poise, positiveness, confidence. Be your defect of a physical or mental nature, it is curable. All disease and deficiency looks alike to the applied psychologist. Every defect has a mental cause. Eliminate the cause, the effect disappears.

This special lecture will deal primarily with the physical requirements of building a successful personality. Before I begin the instructions, I wish you to take physical and mental stock of

your personality. You are in the business of living. A successful business man takes frequent inventory of his equipment. If he be wise and successful he puts his best sellers in the front window. He studies his business, he learns its requirements, and in so far as his knowledge permits, he makes intelligent effort to make his business pay. Just so should you and I do in the business of living. Stand before a full length mirror, "close-up." Size yourself up. Ask yourself a few questions and answer them.

Is your skin clear—tongue clean—breath pure—digestion good—bowels move every morning—heart act perfectly—muscles firm, well rounded—sleep well at night—are you calm at all times? Ever have a headache—backache—stomach ache—dark brown taste in your mouth in the morning? Become tense after a day's work—do you ever worry—are you afraid of anything?

How about the children? Do they wet the bed at night, restless in their sleep? Are they afraid of the dark, over-sensitive, dull at school, weary of school, glad of vacation, but not when school begins again? Are they subject to contagions, fevers, colds, stomach spells, tonsillitis, decaying teeth and eye strain?

All these are abnormal conditions. In this course of instructions I shall attempt to teach you how to overcome all such abnormalities, both from the physical and mental points of view.

Physical disease has two sources, one physical, the other mental. The clean system is the healthy system, but the system can be made unclean by mind, much quicker than by wrong methods of living. Negative and destructive emotions tear down the cell life of the body, which causes debris or filth to accumulate, which must be thrown off through the eliminative organs. The breath can be made foul by mental shock or protracted worry, much quicker than by over eating and under exercising. In fact, so definite is the physical reaction to mental influence that the chemistry of the body is reversed with abnormal mental attitude. The most powerful change which is possible to take place in the human system occurs by power of the mind over body, and under intensity of emotion producing a psychological moment, the chemical reaction is instantaneous.

Most people do not realize what REAL HEALTH means. Most people are sick or half sick for so long that they readjust to the condition and think it to be natural. Some even think it to be the will of God. Anything less than an abundance of vitality wherein one is always ambitious and has the "pep" and the vim,

Opacity
Often Bars
Improve-
ment:

the snap, the go, determination and ambition which spells success—glad every morning to be alive, just as the birds,—and to sing and to praise God for the ability to do and be; glad to run as the little child who runs for the love of running;—anything less than that is an accumulated result due to the violation of the physical, mental or moral laws.

Natural law is the visible expression of divine will. God evidently intended that his children should be happy and healthy, for when Nature is given half a chance the body and mind are normal, and the body never deteriorates except through a violation of law.

In this lesson we specialize only on the physical essentials of good health, with the inevitable reference to the power of mind. Man's mind shows forth in his temperament; his temperament determines the way he lives. His choice of food, whether he chews his food or not, whether he is intensely active or sluggish in his method of living—all external physical manifestation is a visible, crystallized reflection of mind. The most striking phases of mind determine the temperament.

Primaries
More Para-
mount Than
Ultimates:

To remind you: The clean system is the healthy system. Keep the body clean and you cannot have a cold, fever, catarrh, rheumatism, neuritis, gout, old age. Old age is just as much of a disease as any of the others named. All such conditions result from accumulated deposits which proper methods of living and thinking will eliminate. In this country man lives at the present on the average of about forty-three years. This is not half long enough. We should live about eight times as long as it takes us to mature. It takes the body twenty-five years to mature and the mind thirty-five. A conservative duration for the natural length of life would be one hundred and fifty years. God has placed us here with certain physical and mental possibilities. Have we any right to do less than our best in attempting to develop these?

Air:

There are four physical essentials of good health: they are the proper use of air, water, food and exercise. (Exercise is half mental.)

How to
Develop
the Lungs:

Each adult should have two cubic inches of lung capacity for every pound of weight—well used.

Each adult should have at least four and a half inches chest expansion and contraction.

Paul von Voeckman of New York, claims to have a chest ex-

pansion and contraction of $14\frac{1}{2}$ inches, the largest of any man in the world.

The lungs properly used throw off 20,000 grains of poison daily and absorb 15,000 grains of food. Moral—use your lungs more and give your stomach a rest.

The breath is the life. As you breathe, do you live, and only so. Breathe half enough, you are half alive. Many people go about the business of living with such a small lung capacity that they are so nearly dead that if I could write the epitaph on their tombstones, I would say: "Died at 25; buried at 60." Don't be a "dead one".

Reasons for a complete lung development:

1. The blood circulating through the body passes through the lungs, through the thin lining of which the blood absorbs oxygen and throws off carbonic acid gas, a deadly poison which accumulates in the burning process, which is necessary to reduce the dead cells of the body to ashes so it can be thrown off through the eliminative organs. If this process is complete, then this deadly poison is constantly eliminated; if it is only half complete, then the body is constantly laboring under the deadening effect of this poison. Dullness, heaviness, tiredness, poor memory, inability to think clearly, results, vitality of body is lowered, and one is more liable to disease. These sediments left by imperfect elimination and imperfect oxygenation, cause hardening of the arteries, rheumatism, stiffness and premature old age. If you want to limber up, breathe.

2. The quality of the blood determines the quality of the digestive juices from which it is drawn. If one breathes sufficiently, the result is rich, red, pure blood, which makes good, healthy digestive juices possible. As the breath decreases the quality of the blood goes down, digestion follows, then assimilation, and with defective assimilation the strength leaves, vitality is reduced and some sort of illness sets in, according to the line of the individual's least resistance.

3. The proper breath causes a swell from the neck down, over and including the abdomen. The body swells out on inhalation and collapses on exhalation. This process causes a gentle massage of all the vital organs. Many people breathe only from the breast-pin up, which causes a stationary condition of the liver and bowels, stomach and pancreas, with a corresponding inactivity and sluggishness. The normal, complete breath is impossible without a proper standing position. The lungs occupy a pear shaped

cavity called the thorax. A drooping posture compresses the thorax and makes a corresponding pressure on parts of the lungs. It is impossible to have the normal lung capacity without the proper standing position which is indicated by the lifted chest. The importance of a properly lifted chest cannot be overestimated in its reaction upon the body and character. Professor J. H. Kellogg once said: "A drooping posture lowers the stomach from one to three inches and literally crowds the spleen out of house and home." This is true not only of the stomach and spleen but of all of the vital organs.

The reaction upon the character of the individual who stands and walks properly cannot be over-estimated. There is a physical reaction upon the cell structure of the various centers of the brain in lifting the chest, which changes the character from one of retiring, timid, uncertain, negative tendencies, to one which is positive, confident, powerful and successful.

Air is the freest of all necessities. It costs not a cent. Its proper use would eliminate all lung disease, yet one-third of the deaths among adults of this country is due to weak, diseased, unused lungs, which are compressed by the drooping posture. Much of the lung space being ordinarily unused, contains dead air, which affords good breeding ground for disease germs. This dead air space, which should be used to oxygenize the blood causes blood impurity which is the cause of colds, pneumonia and tuberculosis. Man cannot maintain consciousness without air more than 4 minutes, so necessary is it to his bodily welfare. He can do without water approximately four days, without food, approximately forty days, yet the idea of the necessity of these three has been directly reversed. Man is willing to spend a good percentage of his time getting enough to eat. He drinks if he really recognizes the need of water, but has never cared one whit about his supply of air, and the last generation thought it wise to close the windows as "night air would make one sick." Today we know that houses should be built with special attention to ventilation, both in homes and public gathering places. The outdoor schools of Chicago and Kansas City recently established for defective children have so raised their standard that they have many times excelled the so-called normal children. If this fresh air is good for our defectives, why would it not raise the standard of the normal child? Physicians are now recognizing that there is no cure for tuberculosis except outdoor living. The new realization

is the value of prevention rather than cure, to which all the attention has previously been given. "LIFT UP YOUR CHEST AND BREATHE A BIT."

You can go longer without water than you can without air, but ultimately it is just as necessary as air. Few people realize the necessity of its proper use for internal cleanliness. Internal cleanliness is much more necessary for health than external, yet many people are very particular about their daily bath for cleanliness, the inside of whose body is reeking with filth. Would you have an attractive, charming, magnetic, clean, wholesome, lovely body? Then keep it clean on the inside with the use of an abundance of water. Here are a few reasons why we need water, about two quarts a day, to carry on the business of living successfully and keeping the body balanced.

Water:

Every function of the body requires water for its operation; 70 per cent of the body is water. Imagine what you would look like if you should happen to be run through a wringer.

Every act requires some water, even the winking of the eye.

When food is taken into the mouth the saliva flows, the largest percentage of which is water; when taken into the stomach, the gastric juice flows,—mostly water. Water is needed to make the secretions of the liver, the pancreas and the bowels; it is needed by the kidneys and the skin, (both eliminative organs,—the skin containing 28 miles of "pore"—sewerage).

We recognize the need of water for the growth and development of the animal and the plant. Plants become soft and flabby without it; so the human tissue. Without water the body becomes filthy, for the sub-conscious mind, which is the body builder, is a creature of habit. It readjusts itself to bad conditions. It will keep the body alive if it can. It must have water; if it be possible to have it from the normal source, well and good, but if not, it will extract what water it can from the contents of the bowels, and that which is sewage is drawn back into your circulation and the saliva in your mouth is modified by it.

If an engineer be running an engine and attempts to run it one hundred miles on water enough to run it only fifty and his engine dries up and burns up, and he loses his job as an engineer, you would say it served him right; he should have known his business and have done the right thing. Just so with you. You are the engineer. Your body is the engine, and if through insufficient water you allow this body to dry up, you lose your job as an en-

gineer through disease and premature death. For perfect digestion, assimilation and elimination you need two quarts of water daily. Distilled, aeriated water is the best, and should be used especially by those people who are suffering from hardening of the arteries, stiffness or old age.

**Daily
Regime:**

On arising in the morning drink from one to two glasses of water, hot or cold according to desire. Then lie down flat on the back, no pillow under the head, on a hard surface; draw the knees up a trifle to relieve the strain on the vital organs; place the flat of the hand over the stomach, close the eyes, center the attention on the stomach, and draw in gently, then push out gently. Aid what is necessary with the hands to gain the use of the muscles over the stomach. Continue two or three times to begin with, then increase gradually as you become accustomed to the exercise. Then, tense the muscles over the abdomen, placing the flat of the hands over the abdomen, make gentle but firm pressure, kneading in a circular motion, continuing the resistance with the abdominal muscles. This should be repeated two or three times, gradually increasing as the muscles of the abdomen tone up. Now make an effort at securing a complete bowel movement. Be very diligent and regular about this part of the daily regime, as most of the cases of constipation are caused from carelessness and irregularity. Next, rub down and air bath, using a flesh brush or vegetable sponge until the skin is pink. Next take your exercises, then any kind of water bath which is agreeable. The cold bath is good for only those who react quickly and is harmful for one who only shivers and remains cold. Use your good judgment about this. Get into your clothes quickly. Now, outdoors thirty minutes walking or running as your bodily condition permits, never allowing the heart beat or circulation to go above real comfort. Go alone. Regulate your own speed. Then do as you please until 1:00 P. M. and take a 30 minute nap if possible. It is good for any of us to break the day in two.

Food:

This is a subject of universal interest. Americans are a race of dyspeptics caused by improper eating and hurry and worry. We shorten our lives and reduce our efficiency by our methods of eating. To live right will be easy for some of you, a difficult thing for others, according to your temperament, but after you have

learned how to live USE YOUR WILL POWER. For it will be a choice between good health and semi-invalidism.

Again, the cause of all physical disease is an accumulated filth; it is an abnormal condition, for the natural tendency is toward health. We have a health army in our system, the white blood corpuscles. Disease germs are their favorite diet. Scientists prove this by injecting disease into the circulation. Immediately an alarm seems to be sent out all over the body and all the white blood corpuscles, self locomotive, travel rapidly toward the spot from whence the alarm came. Imagine the white blood corpuscle on the inside of the wall of the blood vessel, the disease germ on the outside. The white corpuscle sends forth a little tendril, threadlike, oozes its way through the wall and leaves no hole through which it has gone. It pounces upon the disease germ and devours him. When we live right, keep our bodies clean, disease germs are not so numerous but that our health army can take care of them, but accumulated filth means prosperity for the disease germs; they become so numerous that the white blood corpuscles founder in their efforts to serve us and they in turn die, their bodies become added debris. The situation becomes alarming, a draft system is inaugurated, all cells all over the body which can be spared are called into service to help the regular army oust the invader, and the extra excitement and activity causes the heat called fever. When it gets too hot the patient dies. Keep your system clean and you need never have any fear of disease germs. One of the most potent ways is the proper method of eating.

You may select one or two or three methods of properly nourishing your body, or combine all of them together if you wish definite and quick results. For those suffering from catarrh and colds, rheumatism and kindred ailments, speedy improvement will be observed by leaving off all meat, fish, eggs and cheese, for these are the foods which contain nitrogen, which is always present in such ailments. Or, you may continue to eat what your appetite calls for, providing you adopt the extreme methods advocated many years ago by Horace Fletcher. It will do you good to read Fletcher's books on nutrition, especially the one called "The New Epicure and Glutton".

Horace Fletcher's history is extremely interesting and profitable. At the age of 45 he was a confirmed invalid, suffering from incurable chronic ailments. He was over weight, short of breath, and life insurance companies refused him as a risk. One summer

while in Chicago, by accident he began to chew his food and see how many fine flavors he could extract from it. After a couple of weeks of this extra chewing, he noticed that he had more endurance and freer breath. After six months of effort he got down to business on real Fletcherism, and within five years he had not only cured himself but declared that he had more endurance than any man living. His statements attracted the attention of food specialists all over this country and Europe and he was invited to Yale University to compete with their finest athletic team which was composed of young men, the pick of their kind, who had been eating at a training table, food which was supposed to produce the greatest endurance,—who had been gradually brought up in exercises to produce the greatest resistance and endurance. Fletcher was challenged to go through for eight consecutive days every exercise which these men went through. He was allowed to eat what he wanted, also such quantities as he desired, and Horace Fletcher did then something that has never been done before or since. He went through for eight days every exercise through which those trained athletes went, doubling many of their endurance tests and had no reaction in sore muscles, lost not a pound of weight, was not even tired; and this on one-half the food that had formerly been thought necessary to maintain life without a stroke of work. Scientists of the day said Fletcher was a freak. They were afraid to try the method on their students, but one professor who had been suffering from rheumatism, unable to get relief tried it out, at first gingerly, and soon noticed improvement. From that day to this only a few thousand Americans have tried real Fletcherism, but everyone who has tried Fletcher's method has improved to the degree to which they have employed the principle. At Battle Creek Sanitarium they wrote a chewing song and chewed their way to health. Professor Kellogg said he was ashamed that he had never thought of it before. You need never have indigestion any more if you are willing to Fletcherize.

**The Rules
of This
System:**

1. Chew until the taste is gone.
2. Never eat unless hungry. Real hunger is not that all gone feeling immediately after the accustomed meal time. Be sure it is genuine hunger.
3. Eat what appetite calls for. Take a deliberate mental attitude. Don't hurry. Enjoy your food. Do not eat when tired or hurried. Save some of the appetite until the next meal.

There is a difference of opinion among dieticians, as to whether two or three meals a day are best. I should say that generally two meals are sufficient unless one be doing actual manual labor for long hours. Many people prefer no breakfast, others never get used to doing without it. So use your judgment; but if you must have a third meal, make it raw, unsweetened fruit.

There is a reason for all of this. The first stage of digestion should take place in the mouth. That is the alkaline reaction. The second stage takes place in the stomach, the acid reaction. The chemical change in the mouth causes the sensation called taste. When this is incomplete that part of the digestive process is not finished. With complete mastication the food practically all goes into the stomach in the same condition, which automatically solves the problem of the choice and combination of foods. The true Fletcherite soon regains the natural ability to choose the food that is needed for body building. The chemistry of the saliva in the mouth varies with different kinds of foods of the true Fletcherite. That of the individual who bolts his food remains stationary. With the first process of digestion properly performed the stomach takes care of the second easily. The food then goes into the small intestines where it is prepared to become nourishment for the body; but if the first stage is not properly performed, then the second cannot be, and when the food arrives at the small intestines Nature makes her last effort to reduce it to where it *will* be nourishment for your body. In so doing there is a fauna or putrefaction germ, or rotting germ if you please, which acts upon the food and partially decomposes it. This process manufactures a cheap quality of alcohol. You have your own private internal distillery and the quality of that alcohol which you manufacture causes the very stylish ailment called "auto intoxication." Leave off the auto, it is a disgrace. Prefixing the auto, we get much sympathetic attention. The day is coming when both kinds of intoxication will be looked at and treated alike. In the future that man or woman who so lives as to cause his body to deteriorate will be treated as any other criminal. The gas in the stomach and bowels which is so common is caused primarily by want of thorough mastication.

The third choice of remedy for indigestion is to reduce the quantity of food to one-half and double the outdoor exercise.

It must be remembered that the action of the stomach and the chemical quality of the gastric juice and the contents of the stomach

are largely determined by the mind. Experiments have been conducted upon a house cat wherein bismuth has been placed in its food which enables the observance of the action of the stomach with the X-Ray. The cat is fed. It lies down to sleep. The action of the stomach is normal. The gentle churning process continues; but a dog suddenly is brought into the room, and every hair on the cat's back stands on end, a fight is on, the stomach ties up into a knot, the cat's digestive process ceases, and sometimes it takes hours for the action to resume. The same law applies to you and me. The contents of the stomach are converted into a veritable poison through adverse emotions. Moral: Never have an unpleasant argument with your friends when your stomach is full, and since the stomach contains food most of the time, you never can afford it.

LESSON No. 2

MIND THE ARCHITECT: CELLS THE BUILDERS

Man is a triune being, physical, mental and spiritual. He is therefore subject to three types of law. There are certain definite, fixed, immutable laws by which the body operates. To meet the physical requirements of good health, obey the law as laid down in the first lesson. But mind reacts upon the body and the body reacts upon the mind. A depressed mind depresses the action of the vital organs, the liver becomes sluggish, the stomach and bowels inactive, the heart slows down, and the general feeling of debility results. Hereafter, we divide our subject into three phases, three types of requirement for human efficiency. They are

Food,

Exercise,

Mental Influence:

Under FOOD I class all material that is taken in from without to build up by means of the vital force from within: the things we eat, the water we drink, the air we breathe, the magnetism from the sun's ray. But mind is the designer and builder of this physical house which you and I inhabit. Exercise is the tool which the soul uses to distribute and apply the building material. Exercise is half mental, half physical. Again, MIND IS THE BUILDER. The means which mind uses to design and build this house are the sensations, the impressions and emotions which enter the consciousness from within and without through auto-suggestion and suggestion.

At this place I am asked, Have you any place for drugs in your philosophy? Yes. To explain the effect of drugs upon the body I outline a metaphysical universal principle. It becomes evident to the advanced student that everything that is in the phenomenal realm is a rate and character of vibration: all vibration is the result of the action of consciousness in the form of mental operation, conscious, sub-conscious or super-conscious. The vibration of some substances is very rapid, while with others they are much slower. There being an affinity between two substances,—when placed together they tend to neutralize each other, equalize, and take on a common rate of vibration, like the magnet and a piece of steel. Strychnine, for instance, is a poison for the human body. This is due to the fact of its super-rapidity of action.

Taken into the stomach it begins to neutralize with the vibratory action of the body cells and in that process the strychnine slows down and the cells speed up. If the activity of the cells of the body becomes too great, death results. In sickness, a physician finds either a sub-normal condition, too slow, or a fever condition, too rapid. He attempts always to give the drug which will raise or lower the vibratory action as the need may demand. The up-to-date, applied psychologist does not discard any of the therapeutic agencies. We believe in giving all sides of Nature a chance and we recognize all phases of the manifestation of law. But the day is almost at hand when everything that is accomplished now by the use of drugs can be accomplished by mind power without any detrimental reaction, which is so common in the use of drugs. The applied psychologist who would ignore the necessity of right living has not the broad vision. The physician who is unable to recognize the power of mind, faith, confidence in his drugs and methods is also restricted in his comprehension. The body is mechanically builded and may get out of plumb which causes pressure on nerves and muscles and therefore osteopathy and chiropractic and massage treatments all have their rightful place. All methods of therapy which do anybody any good serve their purpose. All are steps on the way, but the ultimate recognition will be the creative power of concentrated thought.

I have said that MIND IS SUPREME. The scriptures say, "As a man thinketh in his heart, so is he." The psychologist says: "As a man thinketh in his soul or subconscious mind, so is he, and so does he constantly become, in body, mind, character, temperament, morality, psychic nature and spiritual insight." Christ constantly emphasized the power of mind, the control of self through faith. To the woman he said: "Thy faith hath made thee whole." To the mother: "Go thy way; thy faith hath saved thee." And when He said, "I have not seen such faith, no, not in Israel," a miracle transpired.

The Master was able to control substance external to self; He walked on the water. When Peter saw Him, something transpired in his consciousness which enabled him to walk three or four steps on the water, then he went down. Upon the approach of the Master, Peter was told in substance that he could have walked on the water if he had only thought so. The applied psychologist does not claim that surface thinking will make it so, but that there may be a soul realization attained, which will make it pos-

sible for you and me to accomplish what the Master so easily demonstrated. The Christ-life is a perfect demonstration of absolute control over physical substance. He created food; He calmed the winds and waves; He cured disease; He raised the dead; all by mind power. I can make no statements in this course of instructions which could seem more radical than the common expressions in the New Testament scriptures.

The farthest back a psychologist or metaphysician can go is to assume the eternal existence of infinite intelligence. I call it universal consciousness; the Christian call it God. The psychologist attempts to know God through the study of the operation of His law, with the ultimate purpose of gaining a working knowledge of law. To know God's will and comply with it should be the aim and purpose of all scientists and religionists.

God has ordained a wonderful way of body building. When this law is understood it is seen that man is in very truth constantly creating his own destiny. Each individual is what he is because he has thought as he has, consciously and subconsciously. Briefly summed up, the thoughts of today become the dreams of tonight; the actions of tomorrow, and the character of the future. The thought of all time accumulating crystallizes and determines the very quality of the tissue of the body, its form, the cast of the countenance, the quality and color of the hair, the shape of the body, the way one walks and stands, from the crown of the head to the sole of the feet, to the core of your being. Your body is a crystallized substance builded by the action of mind, a mental mould into which as it were this body has been poured. Every physical tie-up has a corresponding kink in the consciousness; every physical ailment has a mental ailment back of it.

My purpose in this lesson is to teach you the physiological change which takes place under mental influence, and the process by which this change takes place. This can best be learned through a study of THE CELL THEORY. The cell theory was first so-called by scientists because it was a theory. Today it is a demonstrated fact. All school physiologies teach the cell theory from a physical point of view, but as yet the instructions concerning the causal side of cell life has not been included in the school curriculum. It is the psychic law of the cell which we will study.

As a basis for study of the cell theory the amoeba has been a convenient organism. Here are a few salient facts in regard to the amoeba: It is a water organism, one-celled, composed of a

center or nucleus with a surrounding body. It reproduces its kind by division; it starts out small, has a voracious appetite, eats large quantities for its size, grows rapidly, and as it approaches maturity its nucleus can be observed to begin to cut in two, with a corresponding division of the body. This process continues until at maturity the separation is complete, and where there was one mature amoeba, there are now two young ones. Note this law of the single celled amoeba, for it is a universal law in all single celled life. It is youth, growth, maturity, reproduction and youth again, not OLD AGE. Question: If the law of the unit of your body is such, then why does not the same law apply to the sum total of the complex organism? Why *old age*? Some more facts about the amoeba: It is intelligent enough to care for its personal needs; it recognizes food and rejects that which is unfit. In that I sometimes say it is wiser than some folks whom I know. It seems to have a common consciousness, that is, each individual in a community of amoebae seems sometimes to recognize the air or common purpose of the whole; for instance, all may be observed at times to be chasing one of their number, much as children play at black man on the school grounds. Whether they be playing a game just as children, or whether a tragedy is being enacted and one of their number has committed an offense and each is a self-appointed policeman to catch the offender, we know not, but the point is, the amoebae have more than a recognition of their own existence; they have some sort of intelligence. The amoeba has the ability to adjust its body to a new condition, just as you and I. If we go north and live in a cold country our body readjusts to resist the change; then go to a warm climate, a new adjustment takes place. Just so with the single celled life. Place an amoeba in water containing acetic acid; it will build a protecting shell about its body, and continue to live unharmed under such conditions. An amoeba wishing to come up out of the water inflates a gas bag; wishing to lower, it deflates it.

The salient points in regard to the amoeba are common to all single celled life, whether they compose the bodies of vegetable, animal or human. It has become evident to the advanced student that each of the billions of cells which compose the bodies of any of these is a separate, independent, living, intelligent entity, which comes into existence for a purpose, lives out its purpose, going on to another sphere, just as you and I.

We were told as children that the body changed once every

seven years; we now know that it changes much more rapidly. In fact, I believe the body changes very nearly wholly each year; the softer substances of the body change decidedly every thirty days, as is observed in the healing of a wound. Millions of cells are being born into your body every minute; other millions are dying out; you are constantly creating your body, and re-creating it. All methods of therapy must rely on this fact for a cure of disease and change of bodily structure. The psychological law which governs the re-construction of the body is the pivotal point of this lesson.

I have told you that cells have minds. They differ in their minds as more complex organisms. This is a new field of study and I shall now tell you what seems to be the law back of the operation of the cells, and how that law is constantly working in your body for health or disease, success or failure, happiness or unhappiness, whether you are conscious of it or not.

It seems that you, the real ego, self, are the absolute monarch or ruler or dictator over this community of individual cells which make up your body. Again it seems that the thought, feeling and emotion which enter and dominate your consciousness are the means by which you command the cells of your body to operate. It seems that the energy of the body is like electricity, and that you have a telephone system, composed of your brain and nerves, (being the physical apparatus), and the consciousness operating the brain being the telegrapher. Your cells are the receivers; you are the recognized authority. It is the business of the cells to take your messages, but never to offer commands. You think a thought of disease in the form of a fear. It seems that you telephone automatically to that part of the body where the fear is centered and that the message is taken up by the cells of that organ, they in turn become active, starting energy to vibrating. If the command or fear has been given with sufficient force once, to produce a psychological moment of great intensity of feeling, or if the fear is indulged over a sufficient length of time, the response in cell activity becomes great enough to build the structure and chemistry which corresponds to the particular disease of which you have been afraid. An almost unvarying law of cell life is that each generation reproduces its kind, not only physically but mentally. Give a cell a forceful command, it functions accordingly, the next generation does the same, and so on until a new forceful command be given. The cells seem to be like workmen; the boss gives orders; they con-

tinue to obey until new orders are given. It is this law by which habits are formed; once an emotion is entertained because of an immediate circumstance, it will have a tendency to re-function long after the immediate cause has been removed. We are constantly impressing cells of body and brain. We are building character now for the years that are to come. If we would attain a goal, we must live it by the wayside.

Do you see now how, if you continue to think thoughts of disease, sickness and unhappiness you build a body through the medium of the cell minds which corresponds to your feelings and emotions?

Concentrated thought gives definite cell command. Sufficiently concentrated to become a soul expectation, it is always realized. Soul expectations accumulate generation after generation and become race convictions. These race convictions become the potent factors in determining our body condition, and their vibratory effects impinge upon the consciousness of the embodying ego, first through heredity and then modified and strengthened in pre-natal influence; later in child training, education and universal experience. We gain from these sources a soul conviction that certain things are necessary because they are universal, and are therefore called natural law, and are assumed to be fixed and unchanging. Especially note this statement: Nature as it applies to man on all planes of his being always acts in strict accord with the sum total of his accumulated experience. What is natural and good for me may not be natural and good for you, because of the difference of our accumulated consciousness, in experience, the nature of which has always been determined by our interpretation of what happens rather than the event itself. The resultant action of accumulated consciousness equals natural law. It is by virtue of this law that a common saying becomes true: "What is one man's meat is another man's poison."

Hold in
Mind the
Law of the
Sub-con-
scious:

If you have a comprehension of the law which I have been outlining you can now see the "why" of old age. Once upon a day, long before the dawn of history, eons of time ago, somehow, somewhere, man violated some of the laws of his being and thereby restricted his consciousness and cut himself off from his higher self, the God within and the God without. The myriad results today show forth in all of man's undesirable limitations. He accumulated gradually a consciousness which produced old age. His limited observation and experience then told him it was a necessity, and with

the generations it became a race conviction, a sub-consciously accepted fact,—necessity,—which in turn constantly acts as commands upon the cells, and every cell in the body takes on the chemistry and structure and its relative arrangement with all other cells to conform to the soul's conviction of the requirements for age. We are all ruled by this race consciousness; the psychologist is trying to rise above it, but rare indeed is that individual who can think above and beyond and independent of the thought of his race and time.

Realizing this law, you can see the folly of living over past troubles and talking to your neighbors about your family ailments. These are little short of a crime. The sympathetic listener entertaining visions of the things you describe is doing what he can to build those things in his own body. Bugaboo stories to children so impress the cells of the brain and nervous system that all through the life of the adult, after the reason and judgment repudiates a fear, the fear still prevails. Be careful of your conversations.

During highly emotional states of mind the action of the energy and cells of the body is very intense and rapid; that is why some terrible experience makes an impression in a moment which lasts a life time. Mental shock of sufficient force sometimes changes the pigments of the hair cells so the hair will turn white in a few hours. The eyesight has been known to be lost suddenly through shock, then suddenly regained by another shock. Constant depressing emotions, such as worry, will destroy the red blood corpuscles. The blood of an anaemic, a chronic worrier, may not show one normal cell.

Even advertisements in newspapers of patent medicines are disease creators. They offer the worst kind of mental pictures, and they are written to inject fear into the consciousness. These advertisements are written by skilled, unprincipled psychologists. The physician who recognizes this law will be careful of his suggestion to patients; the patient who is frightened about his condition has faith in his physician, waits for his verdict with great mental intensity, and the suggestion offered by the verdict is the most potent power to kill or cure. A good percentage of the operations upon women who are sensitive and suggestible would never be necessary if all physicians were psychologists. A good rule for everybody, adults associating together, and adults in managing children, is this: *Never say a single thing to a person or concerning him, the fullest effect of which you do not wish to become permanent in his life, his health, the events of his life, its length,*

quality, and his final destiny.

But environment is full of adverse suggestions, and we must learn how to handle both adverse environment and adverse suggestion so as not to be affected by them. If you are ill, kind friends will visit you and tell of cases like yours which never got well. Yes, and you "look like a ghost." They do not know that they are doing all in their power to make a ghost out of you. If we did outright what we cause to happen through inadvertent suggestions we would spend our days in the penitentiary. Our one problem is how to control the impressions which enter and dominate the consciousness, so as to think as we wish to think and feel as we wish to feel, regardless of the nature of events in life as they come and go. The most important problem of human evolution right now is how to govern the thought, feeling and emotions; how to refuse admission of emotions which are detrimental, and how to be able constantly to dominate the mind with constructive thought. Man is at this present time primarily dominated and reacts to the experiences of life from the emotional standpoint, and not from reason and judgment.

Probably the best short cut to emotional control is to have a well-defined purpose in life, which so fills the emotional and intellectual need for expression that all the trivial daily stress and strife become secondary in their importance. Then learn the substitution of thought, constructive for destructive; learn happy sayings and comforting quotations; then when the hour of stress appears say them over and over; try to feel them and realize them. Here are some that I use: "God is in His heaven and all is well." "The Lord is my shepherd, I shall not want." The words, "health, strength, vitality and success" repeated over and over again re-enthuse the cells of the brain and body, re-energize the whole body with renewed courage and strength for renewed effort. Continued effort along this line finally gives you a habit of optimism. If you awaken in the night with fear of a coming disaster rushing in upon you, your heart starts in your throat, beat it back with a long deep breath held firmly and positively for a moment. Take a positive mental attitude towards your body. A negative mental attitude toward pain and disease encourages its continuance. Alternate between complete relaxation, lying down, and a substantial, positive effort at activity. This is the instruction for a large percentage of the semi-invalid or chronic-invalid. Of course in cases of acute illness the instructions of a competent physician should be obeyed

for a time until the application of the above formula becomes advisable.

I have said, exercise is half physical and half mental. Those exercises which are taken without putting the mind into them produce slight results. The physical principles involved in exercise are contraction, which is mechanically squeezing the blood out from the tissue, which takes with it the debris; then relaxation, wherein the blood renewed and purified and laden with body-building substance returns. This moment of relaxation and the arrival of the red blood corpuscles is a psychological moment for rebuilding of the tissue. Here are cells awaiting a command. Having no immediate command they work along the line of previously established plans. Suppose you are exercising your arm. You wish to develop a particular type of arm. Decide what type you want. Make a mental picture of your arm. Close your eyes; see it in your mind's eye; concentrate your attention; then contract the muscles, closing the hands tight, positively, firmly, definitely, assuming a positive mental attitude. Then relax; the blood rushes back; assume a relaxed mental attitude gently but firmly holding a mental picture of the arm which you wish to build, and to the degree in which you can hold the attention upon that picture, unmodified, you are commanding the cells of the body, and your command shall be obeyed. This same principle can be applied to all parts of the body. True it is, that the fine concentrator can govern the action of the circulation of the blood in the various parts of his body and take all his exercises mentally, but for quick, definite results for the beginner, the physical plus the mental is the wise procedure. A set system of exercise, which is never varied, is not as desirable as the stretching and twisting and pulling and relaxing of all the body, even the arteries. Movements which ever vary will get much better results if the mind be centered upon the effort and the exercise be intelligently applied. Study your own body needs, and study ways and means of correcting defects and developing the entire organism. Read Sanford Bennet's book, "Old Age, Its Cause and Prevention."

The Physi-
cal and
Mental
Principle of
Exercise:

LESSON No. 3

NERVE ENERGY

**Nerve
Energy
Defined:**

Nerve Energy is the medium by which all physical and mental processes take place. It is the life force of the body. It is the force which enables us to exist and function. It is the force which enables us to build the body in the first place and which we are constantly using in rebuilding and repairing. It is the force which connects the soul with the body.

Nerve energy seems to remain quiescent, else it be set into action by mental activity. Mind acting seems to disturb energy much as a stone which is thrown in a pond of water. Vibrations go out in circles from the stone, the intensity and character of the vibration being determined by the size of the stone, the force with which it is thrown, the slant and so on, and just so it seems that nerve energy vibrates when set into action by mind.

Nerve energy seems to be a specialized crystallized form of universal vital force, which permeates all space and everything in space. This universal vital force is the medium by which everything came into existence. There are specialized forms of this universal vital force, which seem to have been created or modified by the action of individual consciousness, one form of which is what we call nerve energy, that little slice out of the universal vital force which your personality has appropriated in its evolutionary unfoldment.

Analogy:

Another specialized form of this universal force is commercial electricity. We can get some adequate idea of nerve energy or body electricity by studying commercial electricity. We do not know, we have no adequate conception, of just what is nerve energy. We can only know it by the results of its action. Edison himself says that he does not know what electricity *is*. He knows just as much about it as the visible manifestation of its action teaches him. We know that the wires of the telegraph, telephone and transit companies must be charged with electricity in order to be alive and have the power to transmit messages and carry loads. Wires so charged are live wires. Without electricity the wires are dead and inert, they have no power. Just so with the human body and body electricity. Our nerves are the body wires.

When sufficiently charged with bodily electricity we are alive, alert, we have energy, power, and when this energy is properly directed and applied,—dependable, desirable results can be accomplished; but when the body becomes depleted, the mental activity and realization becomes slow, indistinct and incomplete; all kinds of deficiencies result, and with sufficient depletion, death ensues.

There are three phases to the study of nerve energy: first, how to get it if you have not enough; second, how to keep it, and refrain from wasting it; third, how to apply it. In other words, its generation, conservation, and application. **Bases:**

Nerve energy is generated by obedience to two types of law, physical and mental. In the first lesson I told you how to breathe, drink, eat and exercise. I was talking all the time directly about energy. I know that the air we breathe contains an abundance of energy. If we have a normal lung capacity we get our full quota of energy from that source, but with deficient lung capacity we cut ourselves off to a degree from that source of supply. When I said, Drink at least two quarts of water daily, I had in mind that water contains energy. When I gave you instructions in proper methods of eating, I had two phases of the study of energy in mind, the first one how to get the largest percentage of energy from the food you eat; then also, how to conserve the energy by eating the proper kind and quantity of food. For foods which are difficult to digest require more energy in the process, and over-eating causes an accumulation of debris and poisons in the body, which requires overdrafts of energy to throw off. Wrong methods of living make such a tax upon the body, that the energy is largely consumed in just keeping it balanced, without any appreciable surplus left to accomplish things and raise your standard. In proper exercise you are distributing and applying the energy. In the second lesson, about the Cell Theory, I was telling you how to control the thought, feeling and emotions in such a way as to give proper commands to the cells of your body for the conservation and the application of energy. **Generation:**

To begin to accumulate an adequate idea of how energy acts, I here give the first instructions in regard to the various phases of the action of mind. Your mind, which is one mind, has four phases of action. The conscious, sub-conscious, subjective, and super-conscious. A definition of each: The conscious mind is the mind which is under the will control; it is the reasoning mind. You **Sub-conscious: Its Relation to Nerve Energy:**

think about a proposition, reason and judge upon it, doubt and argue about it, finally come to a conclusion. You can take your choice as to what you will do about it, or let it alone. This phase of your mind is under your will control. Man has been wont in the past to think that his reason and judgment is a big factor in his personality, and it is a very necessary phase, for the conscious mind has been builded and fulfils the requirement which enables us to meet the external world successfully. But as a matter of fact, it is one of the smallest phases of the action of mind. There is another, the great sub-conscious mind, which we may rightly speak of as the hitherto undiscovered mind, which is purely automatic in its operation. As you read this page you are thinking along the lines which I suggest. You are reasoning about the quality of the contents, you are perhaps arguing, maybe doubting. But at the same time all unconscious to this reasoning mind, your heart continues to beat and your vital organs carry on their functions. If you have lived right in the past, that complex bodily process is going on so smoothly, so harmoniously, that you take no cognizance of it. For ages man did not know that his blood circulated. Yet all this while there was a great sub-conscious knowledge and intelligence, possessed by primitive, uneducated man, which enabled him to build and continually repair a body. When you think of the great complexity of the human organism, even the human eye, which has an ability to adjust itself to see at a distance and then close at hand,—the human heart, which knows just how rapidly to beat when you sit quietly, then speed up if you run around a block,—adjust itself constantly to an ever varying condition,—all this process going on of which you consciously know nothing, you will begin to appreciate one phase of your sub-conscious ability.

Secrets of
Life Are In
Core of
Sub-con-
scious:

I have asked some of the best scientists in the country whether they consider it to be a possibility that man shall ever learn the secrets of body building and be able to produce life by chemical means; one and all say it is impossible. Man, objectively, can never know the secrets of body building. The more we study the body as a physical organism, as a mechanical organism, the more we find to learn, and we never know it all. Looking at it as a vitalized organism, we haven't even taken a start, and when viewing it as a crystallized, vitalized result of psychic activity, or trying to know the causal as well as the resultant side of body functioning, the scientist hasn't even made a beginning. Small

indeed is the intellectual, external attainment of man as compared with his great sub-conscious knowledge, power, and potentiality for development and unfoldment. Down deep in your sub-conscious mind you possess apparently an infinitude of knowledge. You are an expert chemist and biologist; you are a genius in mathematics; no applied psychologist has ever been able to strike the limit of actual knowledge possessed by the sub-conscious mind of any individual. I do not know where man gained his sub-conscious mind. Maybe it is a relative infinitude of experience. May be it is a spark of the divine, a single cell in universal consciousness, and like as a drop of water partakes of the properties of the great ocean, so does man partake of the properties of the infinite. Being a part of this universal consciousness, there never was a time when he was not, therefore he partakes of universal experience,—hence possesses a sub-conscious mind of universal knowledge. May be he is a more or less separated personal consciousness, and that he may be likened to a book, the outer covering of which protects the more delicate, perishable leaves. The cover is his conscious mind. Lift it up, examine the title page, the introduction, and you have hit that part of the mind analagous to the subjective, and the first pages, the outer layers of the sub-conscious; turn page after page and you have opened layer after layer of the sub-conscious mind, but in opening this great personal record you never come to the last page. You go on down and down, and maybe it is that this book is connected some place with the book of universal knowledge. Maybe it is that in the deepest planes of the sub-conscious mind man has a connection with God, his Father, and striking that plane he has access to all the facts of the Universe. No matter which theory is true, for practical purposes you and I can assume that within the deepest recesses of our soul self there is an unlimited knowledge and an unlimited possibility for development and unfoldment. For immediate practical purposes we can safely assume that it is possible for us to develop right here in this life the perfection of our own special type. At least nine-tenths of the mind is sub-conscious or automatic, one-tenth is conscious or under the volitional control.

Between these two minds there is a connection, or perhaps more properly a disconnecting link, which I call the subjective mind. The subjective mind is the weakest link in human consciousness. I sometimes call it the "tramp" mind. It follows a will o' the wisp, it goes whither it will, regardless of your wish, and many

**Subjective
Phase of
Mind:**

times it drifts into places and contemplations which your intellect and judgment would repudiate.

"Make
Steady the
Volatile."

A chain is no stronger than its weakest link. Since our subjective mind is the weakest link in the consciousness, we have no more ability to govern the health, the emotions, the events of life, its length and our final destiny than that represented by our ability to control the action of the subjective mind. I am asked why, if the mind of man possesses such unlimited possibilities he is hampered by such strict limitations? My answer: These limitations are due to the fact that the mind, conscious and sub-conscious is separated by the broken link,—the subjective mind. It is the improper co-ordination of the mind, conscious and sub-conscious, which causes undesirable limitations, poor health, poor memory, inability to see and sense ahead, make proper choices, do the right thing, and make life a success. The proper co-ordination of those two minds makes the genius; all geniuses along any line of attainment have the ability to connect these two minds, or tap, through the medium of subjective control, their unlimited sub-conscious power and knowledge. Today man uses but a small proportion of his real powers—one-tenth at best. The big study of the applied psychologist of today is how to connect these two minds, or gain the volitional control of the subjective mind. To the degree to which we can do that we shall cease to be creatures of environment and chance. In order adequately to understand the how and why of the action of these various phases of mind you must know as much as possible about the subject of nerve energy, for the two go hand in hand.

Nerve enregy is generated by obedience to the law of life, physical and mental. It is conserved by obedience to the law of life, physical, mental and moral; it is applied by the mental law only. That individual who possesses an abundance of nerve energy, I call the sensitive; the individual depleted is the non-sensitive.

Conserva-
tion of
Energy:

You already know the physical laws of life for the generation and conservation of energy. You have a hint as to the law of its conservation on the mental side. Man at the present time is reacting toward his life's experiences primarily from the emotional point of view rather than reason and judgment. All mental activity uses energy and tends to crystallize it according to the character of the thought, feeling or emotion which dominates the consciousness. There are two kinds of people, the wise and the unwise; the wise react hopefully, optimistically, constructively, to-

ward life's experience and so dominate their consciousness with constructive emotions; the other kind are worryers and trouble hunters, and dominate their consciousness with fears, anxiety, anger, jealousy, worry, and so waste and worse than waste a large percentage of their energy. The conservation of energy can be summed up as thought controlled, which shows forth in right living, optimistic thinking, and a high type of morality. Most people are born sensitives. Given half a chance in their heredity and pre-natal life they come into this world with what we sometimes call a ten horsepower surplus energy. But the biggest business on the face of the earth, the business of being a mother, has no training. The mother not knowing how to take care of the child, its reserve of energy is drawn upon in childhood; the abnormal conditions imposed by modern educational methods continues the tax, until on the average, by the time it has reached the age of 25, it has been to a degree depleted in energy.

This subject of energy is too big to be completed in a brief outline such as this. Let us briefly consider it from two independent standpoints.

Let us assume that once upon a day primitive man was in the same environment as the present wild animal. Living out of doors, enduring the changes of the seasons and the vicissitudes and uncertainties of existence, having little if any clothing, many times hungry, having to run and work hard for what food he had, and always a scanty supply. His energy was practically all used up in the process of physical existence. But as time went on man accumulated experience which finally enabled him to put two and two together as it were, and draw conclusions. It was the dawn of intellect and reason. This superior ability gave him the advantage over the rest of Nature. He learned how to build a fire and warm himself, thus conserving energy, made weapons of defense and reduced his necessity for fighting; learned how to take advantage of and kill animals for food, and use their skins for clothing, thus conserving his own energies. Later he learned to till the soil and increase its productiveness. Food became abundant. From the first cave he builded houses, made a fire and warmed himself. His accumulated knowledge enabled him to eat more and work less, which mode of life had a tendency ever to increase his surplus store of energy. All through human experience, so it has become evident to the applied psychologist, accumulated energy demands expressions and if the individual is not wise enough to

Accumulated Race Habits:

Directing
Energy
vs.
Misdirect-
ing:

apply it constructively for a healthy body, a sound mind, a unified personality, a spiritual and psychic unfoldment, it will apply itself according to the accumulated habit mind or race experience, be that desirable or undesirable. Some place, at some time before the dawn of history man accumulated enough intelligence to lay up a big storehouse of energy without a corresponding spiritual insight as to the best means of applying it. Maybe that is the time that is recorded as the fall of man. Anyhow man became too much interested in things external. Possibly his previous experience in battling with the world for existence made this one-sided consciousness a necessity, but anyway man gave his attention predominantly to the physical side of life and pandering to the senses, without due consideration to the psychic and spiritual nature. As a consequence, he violated certain of the laws of his being, and cut himself off thereby from his higher self and his God. As this unequal experience accumulated men have a tendency to doubt even whether they are immortal beings. Sensing only this external life they are prone to believe it to be all there is.

This pandering to the senses finally developed into an abnormal sex tendency, which finally became such a fixed impulse that man with his limited vision came to believe it to be right and necessary. Today man has as a consequence a perverted idea as to the right use of the sex functions. The race has gone sex mad; the impulse has become so ungovernable that it is now thought to be natural and necessary. But what is "Nature" as it applies to man? It is the crystallized, operating result of accumulated consciousness, which shows forth in temperament and tendencies and habits. Attention governs the action of energy; energy goes into the part of the body to which attention is consciously or habitually given. This causes extra vibratory energy action in that particular organ,—extra blood circulation, abnormal development, when the attention is placed upon that particular organ more than upon other parts of the body. The applied psychologist now knows that the cell structure of the brain, the shape of the head, the cast of the countenance, is determined by the law of attention. Just so is the development and functioning of all the vital organs determined by the attention. Today man is convinced that a certain type of morality is right for the man, another for woman. He says it is "Nature;" they are different. But man is forty percent feminine and woman is forty percent masculine, and there is every degree of intensity of femininity and museu-

linity, both in men and women. Fundamentally we are all alike, with the same impulses, same intellects, and the sex necessity for the masculine has been accentuated through the training of the ages, while the influence upon the feminine has been for repression and inhibition. This has been continued over sufficient length of time to make a seeming difference in the fundamental nature. The clean, sweet, pure and holy life may become a possibility for all, both men and women, but when it does it will be because our boys and our girls have both been trained to a recognition of the laws of their being and how they operate, and how their operation can be governed and controlled to produce the best results. Our boys and girls need knowledge to guide them aright in character development. Heretofore they have not been given this knowledge. Little Johnny Everychild and his sister Mary, guarded, cared for and protected by the mother, are equally sweet and pure and lovely. They both start to school; the worst boy on the grounds begins to "wise up" Johnny; his sister is protected; he is told that certain things are manly, right, necessary; not so for his sister. His father before him was so taught, and now believes it; society is builded on that basis. Man, the only animal with a big intellect, is the only one which has developed a venereal disease from abnormal use of the sex function. Some say it is right, it is necessary. How can we judge? Natural law reigns supreme. Natural law is the visible expression of divine will; any habit of thought or physical practices which react detrimentally upon anyone concerned and cause suffering or reduction of personality is evidently against God's will. Live in harmony with natural law, the results are always health, strength, happiness; violate the law, unhappiness, disease, friction, result. My sympathy is with the boy. The world gives him practically no chance to develop a normal body, with normal impulses which correspond with the highest ideals. We must begin with the children, for the attention, the thoughts and emotions induced by lustful thoughts actually change the cell structures of the reproductive organs, and with abnormal thought during the developmental period a life of purity becomes will nigh impossible thereafter.

It is evident throughout all Nature that God ordained the sex function for the reproduction of the species and for that purpose only, and any use of this function for purely sensuous purposes is a violation of natural law and results in a lowering of the vitality, both physical and mental. I lay special stress upon this

phase of nerve energy loss because the sex organs are normally charged with nerve energy in a condensed form, and abuse of this function therefore robs the system to a much greater degree than a corresponding abuse of any other function. Physiologists claims that an ounce of semen is nerve energy so condensed that it affords enough vitality to enable a man to carry on the functions of life for five days.

The sex organs are the recruiting station, the body's localizer of nerve energy, and where the drain is unnatural in those organs, the body and brain are left only partially supplied.

Humanity has lived an unnatural, wasteful sex life for so long that it has come to be believed right and necessary. Man is today in consequence a pygmy, physically, mentally and psychically, as compared with what he could be if he would live the natural life sexually. I am inclined to believe that if the unnatural waste incident to the perverted sex life could be stopped, humanity would immediately gain such a complete supply of nerve energy as to enable it to gain inestimably physically and mentally, and that the connecting link between the conscious and sub-conscious minds would be strengthened until all the forces, both conscious and sub-conscious would be under volitional control. Such a condition would mean men of genius who could conquer their own forces and the forces of nature about them, instead of the weak, vacillating, erring human mistakes and accidents which are everywhere about us.

With a normal sex life mothers and prospective mothers could give their surplus strength and vitality to their children and a new race would arise, more beautiful, more symmetrical, stronger, and more intelligent than anything ever dreamed of by the ancient Greeks and Romans. The sex sin is the sin of sins and because of it we have will nigh lost our divine heritage of a healthy body and a sound mind and we have lost that other, the psychic sense, which should connect us with God and heaven. But it is possible so to live that this heritage can be regained, and the means is to live the natural life, which affords a maximum of generation and conservation of nerve energy and its wisest and most profitable application,—a life of physical, mental and moral compliance with the laws which God has ordained.

Let us study the subject of nerve energy now from an entirely different angle, in an attempt to gain a realization of the requirements to gain, keep and profitably apply an abundance of it.

The mind is the mental mould into which the body is poured and crystallized as it were. A tense mental attitude produces a corresponding tension in the body, just as a sponge squeezed tightly in the hand when immersed in water will absorb almost none, so the body when tied up in tension can absorb or hold but little energy. Here is an exact truism. To the degree to which your insight and temperament enables you to give a normal, healthy, happy, optimistic, confident, positive reaction toward the events of life, to that degree are the kinks all taken out of your mind and the corresponding physical tie-ups disappear. This loosens and opens up the body so that it becomes a free medium through which the universal energy freely flows, enabling you to appropriate and apply any portion of it which may be useful to you in the business of living. If you want to know whether you are depleted or not, examine your own inner consciousness and see whether you have fears, worries, anxieties, angers and jealousies, or whether you are always happy and the consciousness is always free. The Bible says, "Know the truth, and the truth shall make you free." The psychologist says, "Know the law of the mind, conscious and sub-conscious, and the corresponding action of energy,—apply the same, and free your personality of every undesirable limitation." All abnormal methods of living, all abnormal impulses and tendencies, are unnecessary mental limitations, mental kinks from which it is possible for you to free yourself. Live right, think right, direct and keep your attention upon those things which are true and pure and holy. Love the world, hate no man, forget the past except as it has lessons for you, live intensely, happily, joyfully, busily, usefully in the present. Love thy neighbor as thyself. Do something for somebody quick; look hopefully and confidently into the future, and know that "God is in His heaven and all is well," and you will have an abundance of energy, and steadily climb up the ladder of success.

**Mental
Attitude:
and
Nerve
Energy:**

LESSON No. 4

MIND..ITS LAWS, POWERS AND POSSIBILITIES

You are where you are because you are what you are. You are what you are because of the nature of your accumulated consciousness. Accumulated consciousness seems to have been eternal, and your personality now equals the sum total of previously accumulated experience modified by heredity, pre-natal culture, child training, education and life's experience.

It seems that in the development of human personality in the earlier stages of evolution environment plays the biggest part. Environment impinging upon the consciousness irritates it into action, the re-action in thought, feeling and emotion is determined by the kind of experience which environment offers, but in a later stage of evolution, after consciousness has evolved to the point of intellect, reason, judgment, it begins to modify the influences of environment and to a degree determines the character of interpretation of same. Of the animal I would say, its environment determines to the largest degree what it is, but of the man I would say, it isn't what happens, it is how you interpret the event and your soul reaction toward that event, including your will to endure or eliminate desirable or undesirable experience in environment,—your interpretation, I say, is the thing that counts. A concise truism of applied psychology is, it isn't what happens, it is how it affects you, it is how you take it that determines its favorable or unfavorable reaction upon you.

Your accumulated experience and its interpretation determines the character of your temperament right now. Through the eons of time that you have lived and experienced certain ideas, emotions, feelings, thoughts, have entered and dominated your mind. Those were mental seeds, the planting of which may have long since been forgotten by your conscious self, but their full grown fruit are manifested today as definite phases of your personality. Some of these were determining factors in your personality previous to the accumulation of your present hereditary influence. Plunging into close psychic association, according to the great law of cause and effect, your personality was modified by this association. The next modifying factor was the influence

of the consciousness of your mother upon your personality previous to your birth. The nerve energy of her body was the nerve energy of your undeveloped body also. When an emotion filled her mind it dominated the vibratory action of the energy of your body and unformed brain and nervous system, making lasting impressions, producing lasting results in temperament, trends and personality throughout your entire life. Later on, the things you were taught to believe as a child, the influences which were brought to bear upon you all through your life,—all these things working together caused the thoughts, feeling and emotions, in short the temperament and personality with which you find yourself today. The analytical adult mind is able to hark back into childhood experiences and there find many of the causes of undesirable emotional tendencies which the later developed intellect repudiates. Learn to analyze your mind; when you are dominated by an emotion of great intensity, stop and try to find its cause. The applied psychologist deals primarily with causes and not results.

In building personality we may liken it to a mental garden and the impressions, thoughts, feelings and emotions which dominate the mind may be likened to the mental seed planted in that garden. Anyone knows that in gardening the harvest primarily depends upon the kind of seed that is sown. Just so it is in the harvest of personality. This is the psychological truism outlined in the Scriptures where it says: "As a man soweth, so also shall he reap." But if you and I have not in the past always sown seeds of such a nature that our harvest today is desirable, we need not despair; the harvest of your garden this year does not determine the harvest for next year. Man is every day, every hour, yes, every minute, creating and re-creating his personality, life and destiny. No undesirable personality is hopeless. No physical disease or mental, psychic or spiritual problem is beyond solution.

A well trained, intelligent architect desires to build his home for life. He makes his plan, thinks it out in detail, pictures its utility, the possibility of his being able to improve it. Having satisfied himself that his plan is as good as he can make it, he chooses well the material, that it may be of good quality, lasting, enduring. He chooses the most favorable location and environment. His work completed, is a visible, detailed picture of his good judgment or want of it. His finished home will be vastly different from that of the man who gives practically no thought to the design, chooses poor material, and throws it together in the

The
Ingredients
of Character:

spirit that anything is good enough, just so it serves the purpose. The intelligent, trained individual who gives undivided attention to his task, each task always conforming to a great life purpose or ideal, may be likened to what the psychologist terms a strong, unified, solidified personality. The man who is constantly changing the design of his home, is sloven in the choice of his material, or lets it just "grow" as did Topsy, without any definite purpose in the background, may be likened to the split or multiple personality. Such an one seldom has the same ideals two days in succession. The thoughts and emotions which are manifesting today may be directly reversed tomorrow. Such an one is undependable, unsatisfactory to himself and to the world, is unable to know why he came into the world, what is his purpose in life, or what may possibly be his destiny. These two contrasted individuals, looking at them either from the viewpoint of external life, with their external environment, or psychologically from the viewpoint of their consciousness, may be likened to the contrasted individuals spoken of by the Master, one of whom builded his house upon the sand, the other upon the solid rock. The unified, strong, positive personality is able to withstand the storms of life, but the shifting, multiple personality is always a reflection of environment, on top if the goose honks high, in the depths if fortune goes against him. Neither the successful nor the unsuccessful individual may realize that luck, fortune and fate have been and are of his own making, but such is the fact. Each personality is what it is in its various phases of manifestation, physical, mental, moral, temperamental, psychic and spiritual, because of the accumulated consciousness; accumulated consciousness acting creates vibrations which crystallize into body, a finer form emanating from the body as personal magnetism which vibrates at a certain tune, pitch or key. This vibration harmonizes with or clashes with the key note of the subconscious of every individual with whom he comes in contact. People unconsciously react favorably or unfavorably because of this. The favorable or unfavorable reaction of the world toward an individual determines his environment, the events of his life, and final destiny. It might do you good to commit the following lines to memory and say them to yourself in times of special stress:

"Don't blame the world when things go wrong
And you have met rebuff;
Don't censure any of the throng
Who choose to call your bluff;

Investigate and you will find
That what I say is true;
Don't tell me that this world's unkind,
It ain't the world, it's you."

But your personality is already accumulated. At least nine-tenths of your emotions and thoughts and feelings are automatic in their action,—a part of the sub-conscious mind. We are constantly building personalities. Each is constantly building a life. And we are here now with a certain kind of accumulation. Do we like the results of our work thus far? Size up your internal consciousness now, see how it acts and reacts. Is it satisfactory to you? In some respects it is; in others it is not. Where it is satisfactory let well enough alone; where it is undesirable decide to change it. Every change in personality is a matter of entering and intelligently re-charging the sub-conscious mind with new impressions or commands. Our one question is,—How can we reach the sub-conscious mind, weed out the old, undesirable accumulation, re-plant our mental garden so that the fruit of the future shall be exactly what we want?

Before we consider how to reach the sub-conscious mind, let us try to find out more about what it is, where we got it, and how it operates. A few analogies may help us.

The mind may be likened to a man who has a very valuable estate; so valuable are his possessions in that estate that to protect it from undesirable intruders he has builded a high wall about it. He leaves one opening, a gate, where he places a guard. To his guard he gives certain instructions. He shall permit entrance to no one except his friends or those with whom he has legitimate, profitable business. The owner of this estate may be likened to the super-conscious mind; the estate itself to the sub-conscious; the fence and the guard to the conscious mind; and the gate to the subjective. If the owner is wise enough to instruct his guard aright as to who shall come in and who shall not, all will be well. But if the instruction be not wise, or the guard get off duty for one reason or another, then enemies are bound to intrude. Sometimes the guard goes to sleep; an intruder enters. Some times the attention of the guard is directed to an event down the road; maybe it is nothing more than a dog fight,—he is off guard. Another undesirable intruder enters. Just so it may be with you and me. The conscious or guard mind many times gives attention to things that are not worth while and worse. Let the

**A Mental
"Invasion:"**

news spread that a terrible accident has happened at a certain street corner. The populace hurries to the spot, with no purpose but to pander to morbid curiosity, and in gazing upon horrible scenes and experiencing the destructive emotion of horror which results, one is entertaining mental guests of an undesirable nature, which may ultimately become a permanent phase of the personality. That individual who is building a unified, successful personality is careful what mental pictures register in his consciousness; he chooses his company, and he entertains nothing in the mental sphere which he would be ashamed of if it crystallized out here in this visible sphere.

Sometimes this guard makes mistakes; he thinks the applicant, for instance, is all right, but has been deceived. Now and then an outlaw thrusts a revolver under his nose, threatens to shoot if his gang is not admitted. The intensity of the fear paralyzes him, and in a trice the whole gang have entered. Such vicissitudes and mistakes accumulating, many undesirables are wandering about that estate. One elects himself as leader, gathers his kind about him, they decide to take possession of the estate and oust the rightful owner. Just so in human personality does the multiple and split personality develop, sometimes to the point where an obsession takes charge and the rightful owner is temporarily put out of house and home.

Before I present another picture illustrating the mind, the source of its accumulation and method of action, let me ask a question, which the bright student always thinks of. If the sub-conscious mind contains all knowledge, all power, then why does it ever make a mistake in the choice of its actions and manifestations? I answer: the sub-conscious mind is not the chooser; briefly stated, the law of the sub-conscious mind is SUGGESTION, nothing more and nothing less. You accumulate most of your sub-consciousness from the thoughts in the conscious mind. In experiencing in this external realm your conscious mind receives impressions; it takes them up, works them out, reasons, judges, doubts and argues about them, and finally draws a conclusion. The conclusion is handed down to the sub-conscious mind, where it is taken up, worked out according to the law of suggestion, and the result is the logical outcome of the conclusion which was formed by the conscious mind,—be that good or bad, for health or for disease, for happiness or unhappiness, success or failure. The sub-conscious mind hands back as a reaction that which the conscious mind worked

out in action. In short, the conscious mind acts, the sub-conscious mind reacts. Let us draw a picture of how it works in this way.

In the business of living you are manufacturing personality, and you may be likened to a manufacturer who has builded his factory, hired his workmen, and has his business going smoothly. We will say he is a manufacturer of silken fabrics. The manufacturer himself acts as his own salesman. goes into the business world, meets the retail trade, finds out what are the demand, takes orders, goes to the telephone, telephones in to the head of the manufacturing department to make up so many yards of one kind of silk, so many yards of another kind. The man who receives the order does not question its wisdom; that is not his business. The salesman determines that. All he does is to telephone orders to the superintendents of the various departments who in turn give orders to the various workmen on the different looms, and the order down to the last yard as telephoned in by the manufacturer is produced and delivered to the trade. Just so it is with us. Our conscious minds meet and contact this external realm, think, reason and judge about what it seems to demand, and hand our conclusions down to the sub-conscious mind in the form of orders. Our thoughts, feelings and emotions are telephoned down to the heads of departments, taken exactly as we give them, and worked out to their logical conclusion. If the manufacturer makes mistakes in his orders, does not have good judgment as to the demand and supply, accumulates a bunch of worthless, unsalable material and runs short on the salable, his business soon goes into the hands of a receiver and he is pronounced a failure. Just so it is with you and me. We are in the business of life. If we meet the requirements, the demands, wisely, build solidly and substantially, permanently, according to the law of our being, we will be counted a success.

Again, the mind of man may be likened to a camera. There is inside that camera a very sensitive plate upon which an impression is made the instant it is exposed. Being properly protected, the shutter closed, no picture is taken, but the instant the shutter is opened, some sort of a picture is registered upon the sensitive plate, and the character of the picture is to the last detail determined by the scene which is before it. Imagine a photographer taking his camera into the country to get some choice pictures. How unspeakably foolish he would be to open the shutter without having chosen his scene, or even open it, making a continual

How
Thoughts
Are
"Manu-
factured"
Into
Visibility:

One Source
of
Suggestion:

exposure, walking along a country road. Anyone can see what a composite, conglomerate, uninteresting bunch of films would be developed. Anyone attempting to exhibit such an accumulation would either be unable to secure intelligent consideration, or would even be laughed at. One picture wisely chosen, taken exactly right, developed so that it showed superior points over anything of its kind, of sufficient excellence, would receive the notice of all experts along that line. Just so it is with human personality. We are accumulating our pictures,—the sub-conscious mind. Every thought we think, every emotion we feel, everything to which we give attention, makes an exposure, opens the shutter to its inner sensitive plate, and there the picture is registered. It is an exact psychological truism that we have a tendency to become like those things to which we give attention. Are you positive? Are you charming? Do you know some one thing better than anybody else living? Do you constantly keep your thought upon the highest and best? Then you are a recognized factor in your country in the time in which you live, and are helping to determine the history of your race. Many people complain that they are unable to gain recognition and accomplish things, they are not appreciated, their lives are to a degree failures. Such have not met the demands of the time, the age in which they live. They may have accumulated things well worth while, but they have failed "to put it across," to conform to supply and demand. Their accumulated mental pictures, which equals their personality, are not of the type that at their particular time is in demand.

Standards
of
"Success."

There are two types of ideals for life. One may be just meeting the world successfully and accomplishing things, standing high in society, regardless of the effect of such a life upon the individual. A higher standard is to accomplish your ideal, regardless of the environment in which it places you in this life. Many of the world's geniuses have lived and died for principle, for art, for science, and being ahead of their time, their work has been refused recognition. So deep is their love for their chosen life work that they seem to care nothing for the opinions of men and their personal fate. The greatest example of service and sacrifice which the world has ever had was the life of the Christ. It is all right for the advanced soul who has risen above the need of a favorable environment always to serve and sacrifice, but for the beginning student it is better to learn to contact the world with more or less material success, being sure always that one's thought

and endeavor in business or professional life is constantly reacting for physical, mental and spiritual growth and well being. To the beginning student I would say, in the choosing of your life work require that it so reacts favorably upon one's self, and at the same time every individual with whom you come in contact shall be benefited because of your chosen life work.

Again, the sub-conscious mind may be likened to a store house, wherein you have placed all your treasures. You once had access to that store house, entered and came out at will, and closed and locked the door, and were able to unlock it again. But one day the door was inadvertently closed, automatically locked, you left for a time, and while gone forgot the combination. Returning, you were unable to open the door. Time went on. You were as poor as if you had no possessions because you did not have access to them nor the use of them. Just so you have an unlimited wealth in your store house of experience, knowledge and power,—your sub-conscious mind. And so have we all. But once upon a time, long before the dawn of history, man violated some of the laws of his being, separated himself from his higher self, closed the door of his soul, lost the combination, has lost the ability to re-enter it, and today humanity, having no access to—or volitional use of—the riches of personality, is woefully limited in the ability to make life a success, yes,—is poor indeed.

Today man is separated from his soul's self, or sub-conscious mind. To get back, we may think of him as having to travel a journey, which consists of three stages; in other words, in order to reach the sub-conscious mind, man must use three principles. To enter, volitionally operate, weed out the trash, find its best phases, select and use wisely, a fourth principle is required.

RELAXATION plus PASSIVITY plus FIXATION OF ATTENTION equals or may equal ANYTHING, the particular thing at any given attempted solution being the idea, ideal, mental picture, or realization in consciousness with which the mind is dominated at the instant of fixation of attention.

**Apothecary,
Library
and Bank:**

**Exact
Mathe-
matical
Formula
for Reach-
ing the
Sub-con-
scious
Mind:**

From the analogy of the storehouse: We are separated from our storehouse, the sub-conscious mind. There are three stages of our journey. Learn relaxation, which is a physical condition, and you have accomplished the first stage. Now passivity, which is a mental condition, and the second stage of your journey has been

**Analysis
of the
Formula:**

passed. Having learned how to apply fixation of attention (which is perfect concentration) you have arrived at the door. But the door is closed, locked, the combination must be applied before it flies open. That combination is AUTO-SUGGESTION. In the use of this formula what actually happens is this: Relaxation of body releases physical tension, opens up its various parts much as a sponge which has been compressed opens when pressure is removed. Under pressure, place it in water, it absorbs almost none, but released, all the interstices are filled. Relaxation releases the body, it becomes a vacuum for energy, and its equal distribution over the body. That individual who has attained ability completely to relax has attained the ability quickly to accumulate a hundred per cent energy.

In attaining ability to make the mind passive you have slowed down almost to a standstill the mental process. Nerve energy vibrates only in response to thought. It vibrates in that part of the body to which attention is given. Stop the thinking process, energy becomes relatively quiescent. Energy is the atmosphere of the cell life of the body. Energy acting signals to the cells, cells take the signals as commands, and act accordingly. Quiescent energy puts body cells at attention.

Fixation of attention means that one idea or mental picture dominates the mind to the exclusion of thought and realization in every other respect. Fixation of attention equals perfect concentration; perfect concentration equals psychological moment; psychological moment gives a definite command to cells of brain, nerves and body. Such commands are power. They are carried out and become potent factors in the personality of the individual thereafter.

Auto-suggestion is the intelligently determined or chosen mental picture which shall dominate the mind at this instant of fixation of attention.

Again, what actually happens is this: When you lie down and become relaxed in body you are headed toward the sub-conscious state of consciousness automatically. That is the law. Having attained relaxation, you are one-third sub-conscious. You are more sensitive than when up and about, protected by your conscious resisting mind. Relaxation partially lays this protecting mind to one side. Quietening the mind in addition to relaxation, down to the point where you are practically thinking of nothing, you are body release physical tension, opens up its various parts much as

*body released from physical tension
opens up its various parts as much as*

two-thirds sub-conscious; still more of the conscious mind is in abeyance. Attaining fixation of attention you *are* sub-conscious. Fixation of attention equals sub-conscious state of consciousness—always—that is the law.

Auto-suggestion, or the character of the mental picture which dominates the consciousness at the instant of fixation of attention, determines the result of the use of the formula. To be able to use auto-suggestion wisely, you must have given sufficient intelligent consideration of your life, your type, your personal abilities, to have set your STANDARD OF ATTAINMENT. Now is the time to begin to think about that. What do you want to do? What would you like to have attained four years from now? What kind of an environment do you want? At this point in the course of instructions make an earnest endeavor to set a standard for life. Have a purpose, then make every thought, emotion, and act conform to your standard and bring you every day a little nearer home. Study your life. Are you frittering away your time? Have you not vaguely sensed or realized many a time that there were abilities in you which you never have adequately expressed, things which you might have done which you never did? Did you not once have an ideal which you expected some day to accomplish, then “lost it in the daily jar and fret,”—and do you “now live idle in a vague regret?” If you had had just a little more encouragement from the right person, at the right time, in the right way, how different life would have been for you. Well, “we always may be what we might have been.” But, there are certain requirements for success, the first one of which is, decide definitely what you want to do. Get it definitely and clearly in mind, then order your life, and your environment, so that each day you are proving to yourself that you can to a degree be and accomplish that which you idealize. Do not depend upon others for encouragement. Never give way to discouragement. Genius is ninety per cent hard work. The successful life means definite, forceful, purposeful adherence to an ideal.

What is your type? What is your ability, what is that thing which of all who live you are *the* one by whom that task can best be done in the right way? What is that work which in the doing you would be so happy that you would gladly pay for the privilege of doing it, and which would so fill your life that though every individual whom you love should be taken from you, you could

still arise each morning content just to pray, "Let me do my work", and life be complete when that one prayer is answered.

**Self
Analysis:**

You can determine your task by going into a room alone, lock your door, be sure you shall not be disturbed, lie down, relax in body, quiet your mind, and then ask your soul or higher self to show you why and for what purpose you were sent into this school of experience. What do you in your heart of hearts want to do and be? Wait awhile, expecting, believing, trusting that your soul will show you the way. In such a state of mind you are subjective, able to look two ways, back into the conscious, external world, and over into the sub-conscious. You can see your real soul self and see how it is cooperating with or failing to cooperate with the world. It is possible by this means for you to get acquainted with your real self, and find the real purpose for which you ought to live.

The sub-conscious mind is the storehouse of experience. We are adding to it all the time. Every thought, feeling and emotion changes its sum total, strengthening some phases, weakening others. You are building character and personality every minute. You reach your sub-conscious mind every time you think. Ordinary daily thought makes slight impressions and gives corresponding slight reactions in change of personality. Intense emotions make stronger impressions with corresponding strong reactions and modifications of personality. This daily thought and emotion is the tool which the average personality uses for growth and development. Such growth and development must of necessity be gradual. But the student who desires quick changes and rapid growth and would accomplish those things which only a solid, substantial, unified personality can accomplish, should use this formula given above.

The analogy of the garden and the sub-conscious mind:

Relaxation and passivity act in the garden of your mentality and personality the same as weeding out the old last year's trash from the garden and cultivating the soil ready to plant new seeds for this year's crop. The standard applied in auto-suggestion determines the kind of seed which you shall plant, which ultimately determines the kind of crop which you gather. A clear, fixed, definite, instantaneous mental conception or mental picture always means that a mental seed has been planted, and the ultimate harvest will be the logical conclusion or natural worked out process or visible crystallized reflection of the mental picture. When you

plant seeds in a garden you cover them over, water and tend them, and Nature does the rest. Just so, in your mental garden, plant the seed, conform to the law of its growth, Nature does the rest, and it bears fruit according to its kind. After you have planted a mental picture, you do not need to go and dig it up every day to see whether it is sprouting. No gardener would do that. He trusts and expects Nature to show the sprout above ground in due time, that the stalk will gradually grow and finally flower and bear fruit. So should you in your mental garden. Trust that your standard shall be fulfilled, that your mental seed is growing. Every time it comes to your mind to question whether that may have been accomplished, dismiss it, saying to yourself, "That has been fixed long ago." Complete trust, which gives a soul expectation, always produces realization in kind.

Daily at a regular time, practice the formula. In a room alone, lie down flat on your back, preferably on a hard surface, no pillow under the head, feet separated about fourteen inches, hands extended from the shoulders, palms up. Let go. Introspect. Try to feel and realize that from the crown of your head to the soles of your feet, to the core of your being, that you are letting go. Say out loud to yourself, "Let go." Even the advanced student or master does not despise the power of the spoken word. Having spoken, try to realize until you gain a physical response to your mental suggestion. Speak, then attempt for a moment to realize, —speak again, and so on, seven times. Move about a bit; assume the first position; again seven times; again move; back to first position, seven times,—repeating the word, and attempt at realization. This is enough for the beginner. Maybe you don't succeed at first. Neither does the beginner in music, who begins his practice on the piano. But with every successive effort he becomes more skilled, until with diligent practice, he becomes a skilled musician. Just so will you, through continued and diligent effort, become able to play upon your body and gain the results desired.

**Formula
for
Relaxation:**

Attaining passivity is a very simple process and may be best accomplished by imagining (imagination is the first stage of creation) that you are in an unlimited, unending, unmodified ocean of fog or grayness. There is in this ocean of grayness just you, and nothing else. This is equal to blanking the mind, and is a sure cure for insomnia. Make your mind a complete blank, and the first thing you know it is next morning.

**Formula
for
Passivity:**

Relaxation plus passivity equals the subjective state of con-

sciousness. The subjective mind is the tramp mind. It has a tendency to go where it will and do what it wishes. In your attempt to gain passivity your only difficulty will be the automatic, unbidden intruding of mental guests, which are not worth while to entertain. Sometimes they are very insistent in their demands for expression, but use your will and one by one turn them to one side until finally the last one, discouraged, leaves and your mental machinery is free to rest in complete inactivity.

**Methods of
Concentration:**

The first and simplest method, and easiest to attain, is meditative concentration, which is holding the mind upon one line of thought without allowing it to drift into something foreign to the chosen line. A fine subject for meditative concentration, which also redounds in spiritual growth, is the life work and philosophy of the Master. Having taken that as your subject, in your mind wander about the scenes in Palestine with the Master as He walked among the multitudes and taught, telling stories, then withdrawing into the mountains with His disciples,—hear His words, realize His philosophy, feel His personality, in short, walk with Him and talk with Him. That is meditative concentration. But if you allow thoughts and meditations foreign to that subject to come in, you have not accomplished meditative concentration. The possibilities of growth in this type of concentration only are not to be limited.

Here are a few methods of drilling the mind, which are only mental exercises and serve the same purpose as a physical exercise. The physical exercise develops the fibre of your muscle, the mental exercise develops the fibre of your brain. Physical exercise accumulates power which may be applied at will. Just so with mental exercise. Once gaining the ability to concentrate the attention upon one thing you have more power of concentration upon any subject. Listen with undivided attention to the tick of a clock. Hold your mind upon it. Just tick-tock, tick-tock, no intruding thought, just continually listening to the tick-tock. Second, in the palm of one hand make gentle pressure with the end of the thumb of the other hand. Close your eyes, center your attention upon the point of pressure. Move the hand slightly to help focus the attention. Continue the drill a few moments, and you will find an ever increasing ability to hold out foreign or tramp thoughts. Third, concentrate upon a mental picture, created in the imagination, for instance, a word on a black background written in white letters. A cross of light upon a black

background, created in your mind's eye. Eyes closed, see it mentally, of a certain size and shape, never allowing it to vary or assume different shapes and sizes. These are all mental gymnastics and have only one purpose, and that is, strengthening the mind, and power of concentration.

To be able to create and hold mental pictures one must have the tool or medium by which they are brought into existence, and that is nerve energy. The formula above given is universal in its application, and by its continued consistent use you can accomplish anything that you can idealize to the perfection of your own special type. If you are depleted in energy the first use you can make of the formula is for recuperation, and the formula as it so applies reads like this:

RELAXATION plus PASSIVITY plus FIXATION OF ATTENTION equals RECUPERATION the instant the mind is dominated by the realization of recuperation.

This realization is best accomplished by introspection, watching the cells of the body, getting acquainted with their minds, talking to them as pals and associates. Then imagine that you with them are immersing yourself in a well of energy. When at first you step in, it is only ankle deep, but the farther you go the higher it arises and when the body becomes immersed to the eyes there is an instant of unconsciousness and just as a person who is being baptized, you are quickly immersed, come up again, having absorbed your quota of energy,—you are recuperated. This formula is unconsciously used more or less perfectly by one who drops into a doze, and awakens refreshed with a new day ahead of him.

The bright student at this point puts two and two together and asks: Is the purpose of this formula just recuperation? Yes. Is the purpose of normal sleep recuperation, also? Yes. We have heard that things which equal the same thing are equal to each other. Can the formula take the place of sleep? My answer is, Yes and No. In our present state of development it can be used to great advantage temporarily in emergencies where one is compelled to lose sleep night after night. A condition of recuperation can be maintained which would be impossible to the untrained student along this line, but we observe in our experiments that the continued use of the formula, while it produces an abundance of energy, it throws the conscious mind in abeyance and produces

perpetual subjectivity, in which state of mind the student is not able to meet the external world successfully.

Speaking of normal sleep, I almost believe,—I am not sure,—that there are two psychological moments for recuperation in the lives of all of us, every twenty-four hours. One is the instant of dropping asleep. We all experience in going to sleep a state of mind wherein we are observing the details of a dream. Something startles us, we are conscious of the external world,—we wonder whether we have been asleep. We decide that we have not. And yet, at the same time, while we are arguing with ourselves, we are seeing the mental picture or dream. This is the approach to the psychological moment, when we slip from the conscious into the purely sub-conscious mind. At this instant, the degree of the completeness of the unconscious use of the formula of relaxation, plus passivity, then the attention upon sub-conscious experience, determines the degree of recuperation which results. The next psychological moment is the reverse mental process, the instant of coming to consciousness on awakening. I personally believe that the intervening period in sleep has other purposes than recuperation.

Guard
Against
Distraction:

You now have a comprehension of the requirements for recuperation from a physical point of view as outlined in the first lesson, and know something about how to use the formula for entering the sub-conscious mind for quick recuperation. But recuperation is not the only requirement. To be able to maintain a recuperated condition every hour of the day while living a strenuous life, is required if one is to accomplish big things in this world. It is necessary to be able to maintain a sufficiently relaxed mental attitude while working so that you are using just the energy necessary to accomplish the given task, saving the rest for subsequent need. A good truism is this: It isn't work, it is want of relaxation that kills. I have had people tell me they had overworked, when their accomplishments have been comparatively small. It was not that they were overworked but that they had worked with a wrong mental attitude and consequent physical tension which tied up, used up, and wasted the energy, causing extreme weariness and depletion. Some folks go to town to buy a spool of thread and come back exhausted. It is a mental attitude. Such, unconsciously assume that they are going to town today, must prepare the dinner before leaving, because, you know, "I am always worn to a frazzle every time I go into a crowd." Such a

mental attitude is negative and causes energy to ooze out. Take a positive reversed mental attitude, determined to become a magnet for the attraction of energy and that every situation will strengthen and revive, show you some new truth, enlarge your consciousness, comprehension, develop your character and personality. By studying how to assume the right kind of a mental attitude we can make every situation and event profitable. If you are habitually tired, learn how to use your odd moments for recuperation. You approach an elevator, it goes up just before you arrive. Don't fume and fret until it returns, declaring that everything has gone wrong all day, but relax, if alone close your eyes, turn your consciousness inward, and expect and realize a wave of recuperation. You are doing your morning work. You turn the water faucet,—recuperate while the water runs. You ring a door bell, recuperate until the maid opens the door. Have you heretofore taken your cares to bed with you, wound them up in the pillow and put them under your head? Determine to do it no more. When lying down at night realize that nothing external can be done about those troubles until tomorrow, that most problems solve themselves, that if you quietly go to sleep, giving your soul the suggestion to solve the problem for you, and then believe that it shall be done, you will be surprised how the kinks of life will smoothe out, how your health will improve, your environment change for the better, and finally you will awaken some morning to find that your problems have been solved, that life is running smoothly, and you are glad every day just to be alive and to do your work. If a trouble comes, turn up the corners of your mouth, lighten your own atmosphere, relax the muscles of your face, smile, give yourself the suggestion that you are able to meet any problem, and you will be. Such mental attitudes save energy and ultimately you get in the habit of being so charged with energy that you have snap, vim, go and pep and inclinations which will make life a success.

If you have followed me thus far you can see why peaceful thoughts upbuild and emotions tear down; you know that nerve energy acts and vibrates according to the mind, and finally crystallizes into body tissue and brain cells in that part of body to which attention has been consciously or unconsciously given. You can now appreciate why Hope, Faith and Confidence operate in such a way as to bring about the thing hoped for, why fear produces

disease, why enthusiasm gets results, and the law by which the prayer of faith is answered.

Your
Thought
Clothed in
Nerve
Energy
Is Always
At Work:

When you learn how to maintain a recuperated condition you have an abundance of nerve energy which is the force or tool which the soul must have to do and be. Your next step is to see to it that that energy so operates in your body that it will melt away any disease from which you may be suffering and continually raise your standard of physical perfection. Remember here again that concentration is the secret of success, and that energy is going to vibrate in your body according to the concentrated mental picture, and the vibration will correspond in its intensity to the degree to which you are able to concentrate your mind upon a mental picture or realization.

Conscious
Directing
of Energy
and
Thought:

Method:

In treating oneself for disease it is usually wise for the beginner to treat the body as a whole, from the head downward. Here is the method: Placing the tips of the fingers on the forehead, move them slightly but briskly from the center outward, centering the attention underneath the fingers, concentrating on the accumulation of bodily electricity in the head. Continue this concentration until you feel a mild shock whenever the fingers are moved. Then begin with a slow movement of the fingers downward over the face, passing gently down over the body, following the fingers with the attention, always trying to feel the magnetism or electricity distributing and applying equally. Coming down as far as the hands will reach comfortably, quickly come back to the forehead, repeating the process, gradually gaining in speed as the realization of applied magnetism increases, until the energy will go in distinct waves over and over the body. Your auto suggestion may be this: "From the crown of my head to the soles of my feet, all over my body, to the core of my being, I am perfect health." Realize a moment, then again say, "Perfect health." Always continue auto-suggestion until you feel that you have gained a physical response to mental operation. Later, after you have gained the ability to hold the attention upon a chosen mental picture, you can treat specific parts of your body which may be especially affected. For inflammation and foreign growths, the mental attitude that the circulation is increasing in that part of the body and nerve energy is vibrating, that this process is melting away the abnormal condition, and picture it as gradually resuming that of perfect health. Add to this a constant mental attitude of independence of disease, attempting always to lift yourself out of the

disease thought or habit. This will reenforce your concentration practice, and you should quickly get well.

Having gained energy and health you are now ready to turn your attention toward making your life work a success. First, definitely and whole heartedly choose your business or profession. Take time enough and pray earnestly enough to be sure you have chosen aright. Use your formula to see your whole life work performed in detail, watch yourself as you associate with the world in your particular chosen line, find out what are its requirements for success so far as you personally are concerned, in your inner consciousness, and personal attainments, then the requirements for contacting the world successfully; then consider no price too high to pay to attain it, and let every hour of your life be a step toward your goal. You will find that you can never do and be all that you can idealize; no one can, no matter how developed the consciousness, even that which is to us the master mind. Vision always goes ahead of attainment, but we must have the vision, and it is indeed true that without the vision we perish. My own half finished work may illustrate the road which you will probably have to travel, no matter what line of endeavor you may choose. Before I entered public work I was using the formula to develop the ability to do the work that I expect some time to be able to do. I was timid, nervous, reticent, retiring, dreaded public opinion, in praise or condemnation. But I realized that if I was to do the work which my higher self told me I ought to do, I would have to reverse my psychology, and in concentration I did. I pictured in my mind's eye large crowds, five thousand people, all waiting for me to speak, every eye on me. Even then, alone in the silence, my nerves would give way, and sometimes I would have to get up and admit to myself that my judgment told me it couldn't be done. But it could be, it must be. I must be balanced and poised, an eloquent, fluent, telling speaker. After sufficient concentration and preparation I went into my first town, advertised a lecture, spent days concentrating and praying, preparing, expecting at least five hundred; but to my consternation, when I arrived at my place of meeting at the appointed hour only three women sat on the front row. No more came in. That was my entire audience. I slipped into a little room alone and asked whether I should give the lecture. The answer came back, Three are as important as three hundred, do your best. I did. I went all through the business end. I took up a collection. I told them we would have an-

other lecture in the evening and invited them to come back and bring their friends. They did and brought two others with them. My audience was increasing. I had five. My combined collection was thirty cents, exactly what I was worth. It has been a long story of earnest endeavor, never giving way one single moment to discouragement, constantly idealizing and constantly endeavoring to realize my ideal. But I always keep in mind that some day it shall be done.

LESSON No. 5

SUGGESTION

We are amenable to the law of suggestion. No one gets beyond it. Children are especially sensitive to the law. The adult with an abundance of nerve energy is also sensitive. The sensitive I sometimes call the psychic. It is a fine thing to be a psychic providing the consciousness is ordered. But the erratic, emotional psychic is at the mercy of environment and suggestion.

Extremely emotional states of mind produce suggestibility because the energy of the body is vibrating rapidly, cells are rapidly taking orders, activity is great, and the corresponding reaction. Here is a law which should be understood by physicians. A patient who is alarmed about his condition sends for that physician in whom he has the most confidence. The wise physician will enter with a light hearted manner and atmosphere, trying always to minimize the seriousness of the condition, and after careful examination will always do everything in his power to create the confidence and expectation of speedy and complete recovery. The unwise, old time physician used to come in with a long face, a heavy atmosphere, with extreme dignity and much pretense, make his examinations, shake his head doubtfully, and then say, "You are in pretty bad shape, my man, and it's a lucky good thing you sent for me just when you did." And the only happy phase of his verdict was, "But I think I can pull you through." Some unprincipled physicians of the past have used such methods to create deep respect for their ability and hold their patients as money makers.

The world does not yet realize the power of suggestion. In France a few years ago, certain physicians experimented upon condemned criminals, telling them they were to be bled to death. Blindfolded, a scratch was made over an artery but no opening; warm water gently trickled over the spot, the patient thinking it to be his life blood oozing out. Progressive suggestions were given from time to time by the physicians as to this symptom or that which should now appear, and now death,—and death did ensue, when nothing from a physical point of view had transpired. But the victim had died because a psychological moment of intense

emotionalism dominated his soul expectation, which changed the cell action of the body and produced a result. A few years ago a Filipino committed an offense, was court martialed and sentenced to death. An experiment was tried upon him. He was told that he was to be shot in the back. But instead a sharp blow was given him, and simultaneous with the blow a gun was fired. The blow was of minor importance, but the man dropped over and died.

The Catholics are taught that their sacred shrines and grottoes have healing power, and they have. There the lame walk, the blind see, the paralytic is restored. Christ truly told them two thousand years ago, "Thy faith hath made thee whole." The healings of Dowieism, Christian Science, New Thought and all mental Therapists, are all accomplished through the operation of the law of the sub-conscious mind. The Emmanuel movement started by McComb and Powell, in Boston, and later followed up successfully by Bishop Fallows in Chicago, and by a few ministers of various church all over the country, operated under the same law. But the Emmanuel people made one serious mistake. You can find it by reading McComb's and Powell's book called "Religion and Medicine." They said there were two kinds of diseases, the physical and the mental; that the physical or organic ailments needed physical methods for cure, but that the mental, nervous, or functional ailments could be cured by mind power. And yet they claimed to be applying the law of Christian healing, the same that the Master used two thousand years ago. Is there any place in the New Testament where it is recorded that the Master asked anyone who came to him for healing whether his ailment was organic or functional? The Emmanuel people required their applicants to bring a certificate from a reputable physician saying that their particular ailment was amenable to mental treatments. Failing to get this certificate a patient was turned away from the doors of the Emmanuel Clinic. Did the Christ set this example? Of course not. He just said, "Be ye whole." Or, "According to your faith be it done unto thee." Or "I have not seen such faith, no, not in Israel." And a miracle transpired. The Master knew what He was talking about when He said, "The things which I have done, you can do." And "These signs shall follow all those who believe." One woman knocked at the doors of the Emmanuel Clinic; being asked for her certificate, she had none. Here doctor's verdict was, her case was one requiring an operation upon a growth in the abdomen. She was

refused admission, but plead so earnestly, saying that God would heal her if they would help a bit, that her case was made an exception. In six months she went back to her physician, was re-examined, the growth was gone, and the doctor's diagnosis was this: "The former diagnosis was incorrect." The Master once said, "Oh, faithless and perverse generation, how long shall I be with you, and how long shall I suffer with you? Bring him hither." And they brought him, and He healed him. Does the master feel so about us today when we make such mistakes?

The wise applied psychologist does not repudiate any method of therapy which does anybody any good, medical,—electrical,—water,—rest,—travel,—massage or osteopathy. These are all methods which correspond to our present accumulated consciousness. We have sub-conscious faith in them and to the degree to which we gain a soul expectation, results accrue. But one and all use the great law of the mind, and never is any change made in the physical body until the mind has been reached by one means or another.

When the world recognizes the great law of suggestion we will be careful of our conversations, for we will know that we are indeed our brother's keeper. The most common suggestions are health and disease breeders. Too many people spend hours visiting together, talking about their troubles and ailments when they might be spending their time profitably. Newspapers publish accounts of crimes and accidents,—the worse the crime the bigger the headline. Newsies cry "Extra!" and inflame the imagination of the people, everybody buys a paper, and after dinner in the evening sit down to relax and rest and read the details of the worst phases of human life; they go to bed and carry all the suggestions which these offer into the sub-conscious mind, where they work out to their logical conclusion while the individual sleeps. Is it any wonder that we are a mediocre race of people?

Some people develop disease through fear of hereditary troubles. They have been told all their childhood days, that "They are like their father's folks" that the whole family has died of lung trouble, and they are expected to do the very proper thing of upholding the family reputation and do likewise. Reverse the action of the mind and the physical habits, get out of the family rut, for disease is not inherited. Only temperaments and tendencies can be inherited. These can be reversed by the use of the will.

Methods:

Everything which I have said up to this point has been primarily for self help, and in treatment, to show you the power of suggestion. We are ready to consider the methods whereby one person can definitely treat another.

The first method is what I call the *Passivity* Method, wherein the patient either sits in a chair with a footstool, so that every part of the body including the head is supported to enable complete relaxation, or else lies down upon a couch, the operator applying the suggestions. There are certain requirements on the part of both to secure quick and definite results. The patient should have the wish, the desire, the expectation, faith, hope, and confidence of getting well, and be able to give undivided attention to the suggestions of the operator. Such co-operation is very important for the healer who is just learning how to operate the law. The chief requirements on the part of the operator are a knowledge of the law of the sub-conscious mind, ability to handle his knowledge practically, with confidence in himself,—and last but not least, persistence,—always expecting immediate results, never being disappointed if he does not get them; for the instant that the law is operated the results are sure. Repeating suggestions time and again with a short period for the realization of the suggestion in between, will finally reach the sub-conscious mind.

Sleep is a sub-conscious state of consciousness. Therefore very suggestible. It is especially good for the treatment of children. The best method to treat a child is to allow it to have an hour of sleep, then disturb it gently two or three times with periods of quieting in between until it finally is startled to where it raises up in bed and stares wildly about. At this point you have an opportunity to gain its sub-conscious attention. It is in the same state of consciousness as the somnambulist, which is a good psychological condition for planting suggestion. There is nothing mysterious about giving suggestion. Just say as you would in conversation, precisely the thing that you wish to be realized, nothing more, nothing less.

In the treatment of an adult I prefer the period of going to sleep. An amateur can use this method by sitting by the side of the bed of the patient, conversing quietly until the patient becomes very sleepy, then beginning gradually to offer the suggestions for healing, having the patient attempt to hold the attention upon the words and the realization of their meaning, until finally they drop away and the patient enters a sound sleep.

Sometimes the highly emotional state of mind offers a sufficient psychological moment that the expert can offer suggestions which will get instantaneous results. Hysteria and drug habits, the drunkard, and any bad mental tendencies can be successfully handled by the expert psychologist when the patient is very emotional.

Suggestibility is the requirement for successful healing. Reducing the hours of sleep over a period of several days tends to produce suggestibility. Fasting accomplishes the same purpose. But these methods should be used only by the expert.

I used to use any or all of these methods according to the temperament of my patient. But I have come to the point where I use only one method, and that is sub-conscious concentration. I attempt always to hold a mental picture of perfect health for my patient, carrying it from one plane of consciousness down and ever down, until finally I am functioning volitionally, consciously, on that plane of consciousness wherein the entity of disease exists. I cannot always as yet hold a positive mental attitude in that strata of mind, but to the degree to which I can and give my command, to that degree is my command heard and obeyed, and the results are instantaneous. I am now convinced that the attainment of this volitional control of a hundred per cent of the consciousness instead of one-tenth, as humanity has it today, is our ultimate goal. The difference in the master consciousness and yours and mine is not one of *kind* but of *degree* of development and unfoldment, and consequent volitional control. That the Master operated this law perfectly became evident by the marvelous cures which transpired in his presence. All minor entities were obedient to his will. They recognized Him at great distances, and when the two insane men who lived alone in the mountains felt the approach of the Master consciousness, the entities of disease called out and asked that they might at least be allowed to go into the body of a herd of swine. Their request was granted and the terrified swine rushed into the waters and were drowned. Every disease has a psychic personality or entity as its vitalizing and controlling principle. It is the outsing of this entity that is the fundamental requirement in the cure of disease, and sub-conscious concentration is the secret of success.

We have now covered two phases of the action of consciousness, the first one the reaction of our own minds in thought, feeling and emotion upon ourselves, and the second one, **Telepathy:** the influence

**Mental
Influence:**

Vibration:

of one mind upon another for the healing of disease. We are now ready to take up the subject of the inter-action of the human consciousness, the influence of one mind upon one or many people. The influence of my mind upon yours, and yours upon mine, and the influence which we each have upon everybody with whom we come in contact. To understand the phenomenon of such inter-action you must understand the law of vibration. All manifest existence, physical, mental and spiritual, is dependent upon this law. To illustrate the law of creation: Take a ball, vibrate it sufficiently rapidly, horizontally, and it will give the illusion of being a bar. Suspend it from a string, whirl it rapidly, it gives the illusion of a hoop. Stick a hat pin in the side of a brick wall. Strike it; it gives the illusion of a fan. And so forceful is this vibratory action that any softer substance inserted within the sphere of its activity would instantly be cut in two.

It is evident that everything that exists in the physical, mental or spiritual realm is a rate and character of vibration, and that its rate and character determine its plane of manifestation. It is evident that finer vibrations of the mental pass through the coarser vibrations of the physical without either being disturbed; the spiritual is still finer, so the mental and spiritual can exist within the physical, and do so exist, and become the moulds or magnetic attraction and repulsion which determine the character of physical manifestation. It is a metaphysical principle that as within, so without, and the innermost, so the outermost, as above, so below, as in the largest, so the smallest, and when we learn the lesson as to why a leaf on the tree comes into existence, lives out its purpose, and moves on, we have learned a lesson which applies to the universe, physical, mental and spiritual.

Here is a fact in the realm of physics, the science of music: The character, power and pitch of tones is determined by the volume, length and number of sound waves per second. Take several simultaneous tones. If the number of the vibrations of each is a multiple of all the others, then a major chord results. If the vibrations of all are divisible by a common divisor, then a minor chord results. If neither condition obtains, a discord results.

These phenomena and all phenomena are dependent upon a universal substance called vital ether or living energy. When this universal substance vibrates it responds to intelligence, and as said before, the character and rate of its vibration determines its plane of manifestation, whether it shall exist in the physical,

mental or spiritual. Understanding the law of vibration we have the basis of all transmission of thought, telepathy, absent treatment, psychic and spiritual vision, and scientific prophecy.

A lower form of the operation of this law is visible in the wireless telegraph. A wireless sending instrument has its note or key of vibratory action, and all receiving instruments tuned to the same key receive its messages. All other fail to register it. Just so in the mental realm. But there is this difference. In your mental machine you have both a sending and receiving instrument. You are therefore always sending out great waves of vibration, which are received by those people who are in harmony with you. We have heard it said: "A thought struck me." Thoughts do strike us, and they have been sent out by some mind, with which we are in rapport or mental attunement. We also are receiving, always sending out and responding to vibrations in the mental realm.

Here is the practical lesson: If you entertain gloomy thoughts, you lower your rate of vibration and coarsen its quality. You couple up with all the grouches in the community. You are entertaining mental associates and hobnobbing in the mental sphere with people of whom you would be ashamed, and would refuse to entertain their physical counterpart. It is just so with the happy thoughts. You get your help and encouragement, or are dragged down by your mental vibrations. Strike a note on a tuning fork, a corresponding note on a piano will respond in vibration and sing. Just so it is, a vibration in the mental realm sets into action its kind.

LESSON No. 6

PSYCHIC PHENOMENA AND SPIRITUAL DEVELOPMENT

The Aura:

Psychics tell us that different kinds of thoughts producing different rates and characters of vibration result as different colors in the human aura. It is said that the prevailing color of one's aura is determined by the predominant phases of his sub-conscious activity, but that there are always varying colors flaring up and then dropping back again, due to the immediate emotions, which exist for a time and then quiet down. The baser or more sensuous the prevailing emotion, the darker the aura has a tendency to become. The individual of prevailing sensuous nature has a dark red, muddy aura, while with the individual who thinks thoughts of sweetness and purity with highly intellectual and spiritual development, the colors become lighter and finer and more beautiful to look upon. Very superior individuals create an aura of extremely light colors with a prevailing yellow, denoting intellectual unfoldment. Only the perfect master mind is able to create the pure white light of the spirit, unmodified. This law must have been understood throughout the ages, for artists who have painted the head of the Christ have placed the halo of white about his head.

Growth:

If you are to grow and continually raise your standard you must know how to get in touch with or tuned to the higher vibrations, in order to get your assistance from a desirable source, instead of one which drags you down. Many students become concerned as to whether it is necessary that they meet a master mind in order to attain mastership. As a matter of fact, you are always associating with and meeting minds of your own kind, and there is an interchange of like minds at all stages of development. Advancing to mastership, you inevitably meet the advanced student, then the semi-adept, then the adept, and finally the master, as you proceed on your way. It is an unfailing law that when the pupil is ready the teacher appears. If you wish to meet and come under the tutelage of an expert, prepare yourself and become worthy of such an association, for you will always meet your own. Just at this point let me illustrate a practical process by which you can gain a superior ideal. You have set your standard. Do you wish to become a literary expert, or a writer of a certain kind

of literature? In order to tap the original source, or that mental realm wherein all things exist, you have to become attuned to the rate and character of vibration wherein those things exist. Attunement can be gained by the following process: Having your ideal established, begin to live in that ideal primarily and the external world and associations secondarily. Continue to give sufficient interest and attention to things external to meet this world successfully, but environment and life's experiences should all be interpreted as a means to the one end of accomplishing your real purpose. Read books written by authors who have been successful along your chosen line. Sit quietly, book in hand and meditate upon the consciousness which the author must have had when he wrote down his mental picture. Commit snatches of it to memory to carry about with you in your daily work. In the vicissitudes of daily life refuse to become hurried or worried, but everything you do, do it with earnest, deliberate effort, studying rather how to make every movement count to the best advantage, than rushing about in the attitude of mind that the faster you go the more you are accomplishing. This is important because a hurried and flurried mental attitude changes your vibration and cuts off your connection with the higher type of mental vibrations. Keep always in the background of your consciousness that your ideal is your one permanent, dependable associate, permanently dependable because you can always change it and make it what you want it to be, and it never ceases to be pliable to your new demands.

At the close of each day, sit quietly alone for a time, meditating upon your ideal, confidently assuming that your soul will place you in touch with desirable mental associates. When you go to sleep, as you relax and become passive and drop into the subjective and sub-conscious condition, hold as long as possible the confident expectation that while your conscious mind sleeps, your sub-conscious will be working out your ideal. Suggest also to yourself that the first instant of consciousness on awakening shall be dominated with a realization of your purpose and ideal. When you come to partial consciousness and a memory of your ideal, instead of awakening wide awake, just be quiet; slip back just a little nearer asleep, holding your conscious realization, and yet in such a deep state of consciousness that you are able to look both ways, from the objective to the sub-conscious realm. In that state of subjectivity expect that literature of your chosen kind

Meditation:

shall be given you. Sometimes you will hear it; sometimes it will say itself over in your mind; no matter how you get it hold on to it, but do not make the mistake of expecting that you will be able to see it as clearly on being wide awake as you can in that state of consciousness. Always have paper and pencil beside you and write down your inspirations even before you are wide awake, for they have a tendency to slip away as an ordinary dream.

It is a well known fact that the same poem has been written simultaneously by two individuals a great distance apart. When Darwin wrote his "Origin of Species," his theory of evolution, and published it, Wallace reading Darwin's book, was so struck by its likeness to a manuscript which he had just completed that he sent his production to Darwin, and made no effort to publish it, so nearly was it a duplicate, both in contents and phraseology. There has been some contention between two people in the state of Kansas as to which is the author of the state song, as both brought it out practically at the same time. As a matter of fact, neither one is the author, but both became attuned to this vibration and both got it from the same source. Inventions are in the air, in the thought world, and the inventor raises his mental vibrations to catch them. The possibilities for infinite accomplishment are all about us in the air, and it is up to us to apply the law of attuning to catch the vibrations which we desire, rather than continually allowing our mental instrument to be played up on by musicians of the inferior, ragtime quality.

Sensing the law which I have been outlining, you are gaining a realization as to just why any individual is what he is and where he is, as well as the requirements for getting up and getting out of the rut. It seems that the law as it operates continually upon an evolving soul at first automatically forces experience, which automatically enlarges consciousness, until finally the individual, sensing greater possibilities, accumulates a soul desire to accomplish. Soul desire urges on to effort; the more intense the effort the quicker accumulates the soul expectation with a corresponding quick success. Thus urge brings will into play, and will may be defined as the ability to make a choice and adhere to it though the heavens fall. Such an ability never manifests in the consciousness of one who has not a vision.

These universal vibratory waves in the ether are operating always. We are sending them out and responding to them, and they are registering in the consciousness which they have entered

Attune-
ment or
Origina-
tion?

according to their character. Some fit the eye and we see things; others the ear, and we hear; still others the nose, the touch; others register only in the form of vague feelings as of premonitions. Practically everybody has had premonitions of unhappy events, some of which came to pass, others of which did not. Sometimes these feelings have been dismissed as having no significance because the event never transpired, but whether the event happened to you or not the premonition had the same significance; it was a thought wave to which your consciousness was attuned, which struck you on its road to someone else, to whom the unhappy event was coming. It is by this law that health waves are just as potent, if not more so, than disease waves. And so we come to realize the value of concentrating our attention upon health, happiness and success when thinking of others, rather than upon the fears of disease and failure for them. This law is especially operative between mothers and children, as there is especially apt to be mental rapport between them. The mother's fears tend to create disease in the body of her child, and her confident mental attitude causes a healthy atmosphere, similar to sunshine upon a plant, and if intensified sufficiently it will not only cure disease, but enable the child's body to develop and mature.

**We
Influence
And Are
Influenced:**

**Construc-
tive
Influence:**

For Health:

We are at the proper place to discuss the law operative in absent treatment. Is there anything in it? If so, how much, how far have we been able to make it dependable, and what is the law? Yes, there is something in it. It is the play of consciousness of one individual upon another producing a corresponding vibratory action of his energy, with a corresponding change from disease to health. Here again it is evident that the strongest mental impression rules, and that a substantial impression of disease of long standing, which dominates the consciousness of the patient, must be hammered at by the concentrated mind power of the operator, until it finally breaks down its resistance. The receptivity of the patient in a condition of relaxation plus passivity, while at the same time the operator holds a crystallized mental picture of perfect health throughout the body of his patient, brings quick and evident results. If the patient be able to hold a positive picture of health also, the results will be more rapid. People may be treated and cured by this means without their conscious knowledge of having ever been treated. I shall not attempt in this brief outline to handle this phase of the subject completely, for it belongs primarily to the professional psychologist.

**Absent
Treat-
ment:**

Psychic
Phenom-
ena:

We are now ready for a brief consideration of psychic phenomena. Wherever man exists, there exists also psychic phenomena. Reports of various types have been common throughout history, and must have been equally common in pre-historic times. The intellectual world of recent times has been prone to accept such reports with incredulity. But if one acquaint himself only with the records of the past twenty years of experiments of the Psychic Research Society of this country and Europe, he will become convinced that there is something back of it all. Personally, I do not believe in delving into psychic phenomena until one has become developed to the point where he can govern his psychic experiences. If you have been branching out into the psychic realm, and your psychic experiences have become automatic, sometimes desirable, sometimes undesirable, and their chief charm is their mystery, you had better give it up altogether for a time and take another turn at living strictly in the external world. An attempt at the psychic experience just to see what will happen has a tendency to cause the vibrations of your consciousness to sink back to the level of the oldest and best established phases of sub-conscious or astral existence. In other words, it opens the door of your personality to the entrance of undesirable entities, which sometimes results in "obsession". Psychic phenomena should always be governed, and it should be compelled to correspond to the highest ideals, or being unable to accomplish this high purpose, we should let it alone. Deal with nothing in the psychic realm which your intellect and better self would repudiate, just as you select your dealings and associations with people of a high order here.

Have an
Ideal:
Be Loyal
To It:
But Pro-
gressively
Improve It:

The fundamental requirement for governing psychic experience is, first, SET YOUR STANDARD. Tell your soul what you want to see, what kind of associates you want, what kind of knowledge you want to get, what particular thing you want to accomplish, then TRUST that your soul will co-operate with you and bring your desire to pass.

This phase of our psychology study is not purely philosophical but this law has been and is being worked out by our advanced students, and the above requirements are found to be necessary. For instance, an advanced student, a good concentrator, with a successful record back of him, believes in his ability to find a hidden article. A co-worker hides a pin in a most inconspicuous spot in a room. The psychic, blindfolded, is able to walk straight toward it and pick it up, just as definitely as though he had placed

it there and was returning with his eyes wide open to get it again. We always find, however, that doubt as to our ability to conform to the law breaks up the vibrations. We say to each other, "Doubt and you are condemned already." And "according to your faith, shall it be done unto you," for that faith added to the soul desire to do, opens the door to the corresponding vibration.

It is an accepted conclusion of practically all advanced students along this line that the ultimate goal of human attainment shall show forth the characteristics of the Christ consciousness. The Christ had the ability to prophesy. It seems as though the law by which this is accomplished is this: Each mind acting creates its quota of the sum total of vibrations. Each mind in a community contributes its part to the great whole, and the sum total hovers over and about the community in an extremely composite mental picture. In other words, that there is in and over this community right now a complex vibratory cause, which if it could remain unmodified would determine the sum total of external events of tomorrow. Some of our students have been able to look into this vibration sphere and prophesy events in the near future with some degree of accuracy. But it has always been evident that the sum total of the vibrations can be and is modified every minute, so that your destiny is never set and sealed, but that your problem as a personality is always like a big mathematical problem. Given a sum total of principles the mathematician must work the problem out to a corresponding conclusion, but one figure inserted at any stage of its solution will change the character of the subsequent steps in solution, with a corresponding change in result. It is your privilege and mine to interject any minute, any hour, a new principle, and change the sum total of personality, with a corresponding change in reaction of health and destiny, and the selection of mental pictures which shall dominate your consciousness determines always the character of the change in personality.

It is the law of Nature that the minds of individuals shall react upon each other. Your mind is influencing mine, and my mind influences yours. Each of us has a definite influence upon the consciousness of those with whom we come in contact, and each of us plays our part in determining the mental atmosphere of the community or city in which we live. The supreme law is, The strongest becomes the dominating personality; strong personalities influence weaker ones. If wisely directed, the influence is for growth and development, but if selfishly directed, the reaction is

The Goal
And Trails
Crossing
"The Way"
Thereto:

detrimental. These laws are operating all the time, whether we are conscious of them or not, and it is the work of the psychologist to teach the people how volitionally to operate the law so that only good results can accrue. We are teaching you nothing new; it is as old as creation. We are handing you no new tool, we are giving you no new power; we are simply teaching you how to direct that which you have always had.

Possible
With
All Men:
These Are
Present
Possi-
bilities:

Our ultimate goal of attainment shall be the perfected or super-man, who has a large working knowledge of law. Such perfected man will remember the past, completely, definitely; he will live keenly and harmoniously in the present; be able to look into the future, and then alter the principles operating his life until he shall avoid accidents, in short live close to Nature and Nature's God. Everything which the Master did was according to law; a miracle is simply the operation of a law which man has not as yet understood. When the Master prophesied concerning the future, when he cured disease, when he walked on the waters, stilled the winds and the waves, and raised the dead,—when he hung on the cross, left his physical body, raised it again in three days and walked visibly among men with the prints of the nails in his hands, He did all these things by virtue of a working knowledge of law. He recognized that all law was of God, His Father, and He always worked in harmony with His Father's will. So close was that harmony that He said, "I and my Father are one." Again, "Of myself I can do nothing. The Father within me, He doeth the work." Psychology is today demonstrating that the fundamental tenets of religion are scientifically correct.

Prayer or
Aspira-
tion:

Just a word about prayer,—that prayer which is sufficiently powerful, forceful, to heal the sick. To pray successfully you must be able to concentrate. The Master condemned word prayers. Your prayer should be the prayer of the silence wherein there is an undisturbed state of mind with no counteracting mental disturbances, with the mind concentrated upon God or Christ, always keeping in mind that your limited consciousness may cause you to wish things to happen which would not be for the best, and being very careful to ask nothing which is out of harmony with natural law or God's will. Even the Master said, "Nevertheless not my will, but thine be done."

Prayer in the deeper state of consciousness will give you a deeper realization of your own inner character and self than anything else. You meet your Christ, your God, face to face. If

there be anything unclean in your mind and your conscience is not clear, at a certain point that something will come up before you and stand between you and the answer to your prayer. This principle is illustrated in Christ's command to the man who came with his sacrifice; he was told that if he had aught against his brother, he should wait to offer the sacrifice until relations with his brother had been rightly adjusted. Just so it finally comes to the realization of the deeper student along this line that if he is to enter into closer relationship with his God, he must first go and square up affairs with his higher self and his relations with the world. At this point we begin to realize the importance of all thought, the day dreams, the meditations, knowing well their definite physical, mental, moral, psychic and spiritual reaction. A deeper knowledge of applied psychology brings a deeper realization of the necessity of the everyday, applied religion, wherein all one's thoughts and meditations, as well as one's dealings with the world, are submitted to the acid test, Is it right? Is it just? Is this reaction harmonious from every angle? In short, is it in harmony with natural law, the visible expression of Divine Will?

Here is
What
"Harmony"
Means:

The New Testament scriptures are full of records of psychic phenomena. The experience of John, the revelator, was psychic, when he said, "I was in the spirit on the Lord's day, and I heard a voice behind me as of a trumpet, saying"—his experience on the Isle of Patmos. Being in the spirit is being in the silence or conscious in the sub-conscious realm. The experience of Paul on the road of Damascus is another example of the same thing, and the vision of the disciples in the Mount of Transfiguration. All these are phenomena which may again occur on the threshold of consciousness to the Christian who earnestly and persistently inquires into the mysteries of the spiritual world, providing the investigation be in THE FOOTSTEPS OF THE MASTER. But we must live the life; it must be clean, pure, holy, a clear conscience; the character of our thoughts must conform in their vibrations as nearly as possible to those of the Christlife, and must ultimately be raised to those of the pure white light of the spirit.

Before I begin a brief outline of requirements for developing the spiritual insight, I want to remind you of a universal law which applies in the development of any phase of personality. Several statements will illustrate it. In the first place, concentration is the secret of success. The soul's expectation is always realized. The law of the sub-conscious mind is suggestion, nothing

**More
Important
Than the
Reading of
Many
Books:**

more and nothing less. Set your standard. Demand of your subconscious mind that your standard be fulfilled. Obey the law of its fulfilment. Expectation, faith, hope, confidence, to the point where the last shadow of doubt is eliminated, and, "According to your faith it is done unto you."

So many times students lose this comprehension and continually going around in the old established cycles, wonder why they are not progressing. The major portion of the attention is too often directed to the consideration of the failures rather than the successes, with a corresponding discouragement and an increasing tendency to conclude that if the law operates at all it is not for them. I once passed through this stage and can sympathize with it. I appreciate its difficulties. When I awakened to the realization that the Christ consciousness with a corresponding ability, working knowledge of law, is the ultimate goal of human attainment, I became over-anxious to progress along this line. Months passed by and although I was ever endeavoring, it seemed that I made no progress, and finally I found myself emotionally inquiring as to the cause of my seemingly repeated failures.

As a flash of light one day it dawned upon my consciousness that I knew the law whereby I could find out anything that I needed to know, and why was I not using it? Immediately I gave my soul the command that in my concentration hour today I shall have shown to me in such a way that I can comprehend it, just exactly the things that are standing in my way of progress and holding me back and down. With this standard before me, I lay down, relaxed, became passive and quiet, receptive, then lost consciousness.

Vision:

The next thing I realized, I was standing on a level road which wound round a mountain and near its base. I paused a moment looking about to get my bearings. First I observed the road. It was smoothe, had been well-leveled, and disappeared round the curve. To my left was a gentle slope of well kept green grass, whereon many women and children were playing and the atmosphere told me that they were merrymakers on a holiday trip. To my right was a steep mountain, the sides almost perpendicular, so high I could not see its summit. Not only was the mountain so steep that it would seem impossible for an individual to climb up its side, but there were jagged rocks sticking out everywhere and thick underbrush and brier bushes. Having sized up my environment, I began to consider why I was here

and what I should do. I finally decided that the most pleasant thing would be to join these merry-makers and have a holiday also. I started toward them and with the first step I heard a voice behind me and above, the sweetest, gentlest, most loving, insistent voice I ever heard, and the words were: "Follow thou me." I was startled.

Then I remembered suddenly why I had come here and what it was that I wanted to know. I recognized the voice of my Master, the Christ. I wanted to obey His call, and my first impulse was to look up the side of the mountain and figure ways and means of scaling its seemingly impassible side. I gave it up as hopeless and turned my attention to the road on which I stood, figuring that possibly this road might lead around to the other side, where I might find a beaten trail to the summit. I now realize that just so is our first impulse to choose the holiday and merry-making; then when the conscience awakens to a realization that the master is calling, we try first the easy beaten path, hoping to find a trail already blazed which will lead us home. Just so do I realize that it seems well nigh impossible to literally follow the Master's commands. I followed the road around the mountain side and finally came back to where I had started. By this time I observed that this section of the road was a portion of a spiral, which elevated only a couple of feet each time the big journey round had been accomplished. I considered the enormous distance one would have to travel to gain the top by this means. I felt its hardships, looked again at the merry-makers on the other side, saw what a good time they were having, decided again to join them, at least for a little while. But with my first step toward them again I heard the voice and the command, "Follow thou me." It seemed to come from almost over my head, but so far away.

This time I determined that if my Master calls, though his call leads me straight up that mountain side, I will go. I searched for a place to wedge in, to get a hold for my hands and feet, gradually and laboriously began to pull my way up. But as I started, innumerable black veils and black garments were thrown about my face and body, which made it impossible for me to breathe or see. In my struggle up so steep an incline, and under such adverse conditions, I became wearied, lost consciousness, and when I awakened I found myself on the road where I had started. Dazed, I again considered my surroundings, my conditions, and

the purpose for my attempt to climb the mountain. Again I heard the voice say, "Follow thou me." I made a second effort with the same results: the veil, the garments, the weariness, unconsciousness, awakening to find myself on the road where I had started.

In visions the soul takes no cognizance of time. The inner self lives in the Eternal Now, and so it would be impossible for me to determine how long or how many times I continued this effort, starting up the mountain side in response to the call, then finally finding myself on the road where I started.

Each time it seemed that I had made no progress whatsoever. But finally I observed that I was able to climb farther without fainting, realized that I was making more rapid progress than before, and then one day, I found myself on the side of the mountain, half way to the top, and the atmosphere about me seemed as it does at the dawning or beginning of a new day. I was able to pause now in my effort and look about me, and as I did I found that I was only one of innumerable people like myself, who were climbing up the same mountain. Some were just starting, fainting, falling back. Others were as far as I and able to salute me as I paused; others were lying by the wayside asleep; while still others were so far up the mountain side, and were traveling so rapidly, that even while I observed them, they went out of sight. Away down yonder below was the roadside from which I had so many times started on my journey, and below it still, were the merry-makers who had never even started, nor did they care to leave their beautiful surroundings. I looked back over the road which I had travelled so many times, and there I found that what had seemed as I looked at it from below, to be almost perpendicular, as I observed it from above after having gone over it, was an easy, gentle slope. The rocks, the bramble bushes and the briars had all been worn away, so many times had I travelled over one path. But it was now worn smooth.

I observed along the way innumerable pieces of the black garments and veils which had been torn from me as I had passed over the rough way. I sauntered back over the road and observed that upon those pieces of black cloth were labels in white letters. I gathered them all up, and read the label on each one. There were so many that I could not carry them all at once, and as I read and pondered and realized the meaning of those labels I found on them everything that was in my consciousness which

had held me back from the progress which I had thought I so earnestly desired to make. I now know that those labels are indicative of the race consciousness and that vision, for a vision it was indeed, gave me a deeper realization of why we are where we are, than I could ever have gained from any other source. A few of the most common indicated various kinds of doubts, fears, worries, anxieties, greed of gain, in short, there was a bushel basket, which indicated the various ways in which we rivet our attention and undue interest and intensity over temporal things,—sensuousness, passion, hatred, discouragement, disgusts, disappointment; in fact, everything which rivets the attention and the affection upon things temporal, just of this earth, without a corresponding realization of their insignificance,—these are the things which make the road so steep, the brier bushes so sharp, and the rocks so jagged. These worn down, the road becomes smooth, the steepness disappears, and the way is easy. Since that vision, I know what is required of me to grow; I have a deeper realization which enables me to appreciate and meet the needs of others. I have a keener realization of the psychological fact that we have a tendency to become like those things to which we give attention, and I sympathize with the smart, well-dressed woman who only last week said it was impossible for her to study or grow because she has so many houses, so many tenants, so much land, such heavy taxes, that it takes all her income, thought and energy, just to care for her worldly possessions. I know what the young man must have experienced when he said, "Master, what shall I do to inherit the kingdom of heaven?" when he heard the answer, "Sell all thou hast and give to the poor." Yes, he went away sorrowful because he had large possessions.

The Master used to walk along the road, make his choice, address the chosen one and say, "Follow thou me." Some laid down their nets and followed without a word. One said, "Lord, I will follow, thee, but let me first go and bid farewell to them which are in my house." And Jesus said unto him, "No man having put his hand to the plow and looking back is fit for the Kingdom of God." Another agreed to follow, but requested that he be allowed to attend his father's funeral. To you and me it would seem a reasonable request, but the Master said, "Let the dead bury their dead; follow thou me." Once he said, "He that loveth father and mother better than me is not worthy of me." "He that loveth son or daughter more than me is not worthy of me." And "He

that taketh not his cross and follow after me is not worthy of me." It seems to me now that the road toward the Christ-consciousness is one of long, hard, continued, service; that we are expected to attempt to travel that road and keep trying, and continually trying, knowing that though we fall back again and again to where we started, the road has been worn smoother because we tried and it will be easier to travel next time. No effort is ever lost. The results are constantly accruing, and it is probably something like the quiet, imperceptible growth of the plant, the bud, the flower and then the fruit. We cannot see from day to day that the plant is maturing; but we know that if the requirements of its nature are met, it will ultimately bear fruit. Just so it is with human personality in the traveling of this road, which the Master spoke of to his disciples when he said: "I know the road over which I have come, but ye know it not."

The Bible makes some extreme statements about the uselessness of the possession of things, and the psychologist knows that there is a psychological law of opulence, of unlimited supply and demand, which is much more effective when operated than the hoarding of an accumulation for a rainy day. But I am not recommending that as being practical for any of my students in our present limited realization. We do not take the colored blocks and play things away from the kindergartner until he graduates into the first grade. Even then he may need them, but those things will have long since lost their interest when the child has reached maturity and is graduating from college. Everything has its place and serves its purpose. Every experience teaches its lesson, and furnishes growth, but the advanced student along psychological lines ultimately comes to the realization that soul growth, development and unfoldment is the ultimate purpose of it all; that we are all parts of one body with Christ as our leader, and there is one command which is incumbent upon all His followers: "Love one another." "Love thy neighbor as thyself." "Do unto others as you would have others do unto you." This is the supreme law, both for personal and race development.





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